

THE (4.)  
Pope's Cabinet  
UNLOCKED:  
OR, A  
CATALOGUE  
Of all the  
POPES INDULGENCES

Belonging to the Order of *S. Mary*,

TOGETHER

With a List of all the *Indulgences* daily, yearly, and for ever, to be had at *Rome*, *S. James of Galatia* in *Compostella*, *Jerusalem*, and all places in the Holy Land.

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Written in *Italian* by *Fr. Arcangelo Tortello*, of the said Order of *S. Mary*: And now Translated into *English* by *John Sidway*, late Seminary Priest, but now of the Reformed Religion, and Vicar of *Selling* in *Kent*, and one of the Discoverers of the horrid Popish Plot, with the Cause of his Conversion.

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Whereunto is added an APPENDIX by the Translator, in which the grounds and foundation of the said *Indulgences* being examined, are utterly overthrown, and by consequence *Indulgences* themselves apparently proved to be meer Cheats. And also shewing that the Church of *Rome* doth lay the chief Basis of their Religion on *Indulgences*.

Dedicated to the Right Honourable the Earl of *Shaftsbury*.

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1. The first part of the document is a list of names and addresses, which are arranged in two columns. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various cities and states.



TO THE  
RIGHT HONOURABLE  
ANTHONY

EARL of Shaftsbury,

Baron Ashby of Winbourne, S. Giles, Lord Cooper 23  
of Pawlet, &c.

My Lord,

**T**HE signal Favours received from your Honour, and the confidence I have of your Lordships Endeavours to conserve Religion in its true purity, imboldeneth me to present you with this worthless Present, designed for you ever since it was in the confused Mass of my thoughts; which if your Lordship please to peruse, and receive into Protection, and the pious Reader reap advantage by my intendment, my Design hath succeeded to my wish. The matter contained in the Translation is a Catalogue of the Popes Indulgences, or Inventory of the Romish Treasure; which Treasure, or Indulgences, being grounded upon meer Fictions, and consequently at best but Cheats, I have in my Appendix endeavoured to destroy, overthrowing the very Ground-works, both by Scripture and Fathers, whereupon they are founded. My Design herein is to unmask this grand Deceit of the Romish Church, conceiving that they that trust to the said Indulgences, rely on worse than Reeds, being thereby exposed to

*the greatest danger; and meerly guld, not onely of their Money, but their Expectations. Thus humbly craving your Lordships Pardon for this my boldness; beseeching God daily to increase that ardent affection you bear to Religion; and that his Grace and Goodness may always supply you with meet gifts and Priviledges to do him Service, and increase your Comforts here and hereafter, I adventure to subscribe, and esteem my self happy, in the honour of being*

My Lord,

Your Lordships most humble

and most devoted Servant,

JOH. SIDWAY.

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TO THE  
READER.

*Courteous Reader,*

**W**Hatsoever thou art, great is the benefit that thou mayest receive by this little Book. Art thou a *Romanist*, knowing thy Religion to be grounded in all Controverted Points upon those Indulgences, thou mayest by the Grace of God (seeing them here overthrown) be brought to relinquish thy Erroneous Opinions. Art thou a *Protestant*, or any other dissenting from the Church of *Rome*, here thou mayest discover a great part of the *Roman Ecclesiastick Policy*; and by what means such absurd Tenents as are held in the *Roman Church* are introduced into the good Opinion of the people, and admitted into their Faith, nevertheless not to the end they may by thee be imitated, but abhorred and avoided. Would'st thou know by what means they came to so many Religious Orders, and why so many enter (as they call it) into Religion? 'tis because of the many and great Indulgences which they are possess'd with a belief they obtain thereby. Would'st thou know wherefore they invoke and adore Saints, the Holt, the Crucifix, Holy Relicks and Images, 'tis because of Indulgences. Would'st thou know the reason of their strict observance of these and other their Churches Ceremonies, their preferring of one Church and Altar before another, and of all their *Pilgrimages*? 'tis because of Indulgences. In fine, there is nothing Controverted betwixt the *Roman* and other Churches, but, lest the same should be utterly overthrown, they are some way underpropped by Indulgences: which although but meer Cheats, and therefore at best but rotten Posts, yet since the people are brought to have so good an Opinion of them, serve as most stable and firm Pillars. In the overthrowing whereof, though I have used much the Fathers, yet 'tis not with an Opinion they are more infallible than

than others, or that we are to regard any more their Testimony, but because (dealing with the *Romanists*) I deal with an unreasonable people, who believe no other, ~~no not so much as the holy Scriptures,~~ unless as the Fathers expound them, I have here produced them amongst other Testimonies. For my part I was brought up, and continued until about three years since, in the Church of *Rome*, in which I was of no small repute and esteem, but Conscience did so accuse and torment me, being Conscious to my self of so many *grand Absurdities, gross Idolatries, and superstitious Practices*, which I found I must of necessity be guilty of dayly, continuing therein, that utterly relinquishing that of *Rome*, I adjoynd with the Church of *England*; in my coming unto which, although I was put to beat out the way as it were through Fire, and have been since by many thereof very hardly dealt withal, which I pray God forgive, I have received the greatest joy in Spirit and Consolation in Conscience imaginable; verily believing, That amongst all established Churches in the whole Universe, which I have seen, and blessed be God I have seen all, or most, that there is not any nearer to Scripture and Primitive Practice, than is the Church of *England*; and rather than I would return to the Church of *Rome*, admit my self, or condescend to maintain any one point of the *Romish* peculiar Doctrine, there is not a Torment so great, nor a Death so grievous, which I would not gladly suffer. The said Indulgences amongst other things were one reason of my relinquishing of the Church of *Rome*, having indeed been at most of the places where the said Indulgences are obtained, and know the ensuing Catalogue to agree with the Records and Reports of each place, and conceiving that those that are cured of a dangerous Malady ought, not to conceal the means conducing thereunto, from those that either are or may be sick of the same Disease, I have thought meet to publish the same to the World, which if kindly accepted, may induce me to many other Works of the like kind, and of shewing my self

*Thy very Well-wisher,*

*Joh. Sidway.*

THE

THE  
AUTHOR'S  
EPISTLE DEDICATORY.

To my illustrious and venerable Brothers  
and Sisters of the Company of the  
most glorious Virgin.

**B***T how much the more I know my self obliged in general, and in particular to your most noble Country, and the more I go about accusing my self a Debtor for so many Favours and Benefits in the same continually received, so much the less I have always hitherto found my self in a Capacity to expresse that great and inward desire I have to do some Act that may be grateful to you; and considering with my self I ought to give you some little sign of my good Will, and of my great regard and good Remembrance of you; and that the longer I defer it, the more it ought to answer the debt I owe: Newly returned from his Holiness's the Popes Pallace, and fearing I might seem to be like the evil Servant, in the Gospel, who hid the Talent received at the Courtesie of his Patron, I here present you with a List, (I there obtained) of the publick Treasure, that although it be yet so much unknown in many other Cities, it may be now known to you, who are the holy Company of our habit, given by the ever Virgin, the Mother of the Son of God; the which you accepting, as I hope you will, and Conjure you that ye so do, you have all the Indulgences, may be gained by the*  
Brothers

Brothers and Sisters of our Company, in this little Book;  
which giving to you, together I dedicate and consecrate to  
you, begetting you to place this laudable Inscription in our  
Church of the Servants, accompanying the same to the Altar  
of the most holy Crucifix with your Society; to the end that  
in Life and in Death you may obtain a double Treasure and  
Patronage, and so Precious as these two are; the which  
joynly in the dangerous Navigation of this world, the one  
will be the Ship, and the other the Star, to the port of Sal-  
vation. The gift is not small, because it is a gift Spiritual;  
neither ought the respect to be small that is had thereto, in  
regard of the great Benefits that may accrue thereby. And  
for a Credit and truth of what is therein contained, I have  
caused the same to be confirmed with the great Seal of our  
Office, and have subscribed the same with mine own hand.  
Dated at Florence in our Convent della Nonciata, the ninth  
day of February, 1599.

Fr. Arcangelo Tortello.



*The Treasure of the Brothers and Sisters of the Holy Order of the Servants of Saint Mary.*

CLASSE I.

*The Indulgences which they obtain by reason of the Habit of the Servants of our LADY.*

**T**O them that receive the Habit of the Servants, *Innocent* the Eighth granted that the Prior General, or any other constituted by him, might absolve any, whether He or She that should have that Habit, not only at his or her Entrance, but at any time whensoever there should be need, from any sin or Censure whatsoever.

And *Sisto* the Fourth granted a Plenary Indulgence to any when they received the Habit of the Servants.

To those invested with the Habit of the Servants, *Innocent* the Eighth, *Alexander* the Fourth, *Benedict* the Eleventh, and other Popes their Successors, granted, that once in their life time, and once in their death, they should obtain a plenary Indulgence of all their sins.

And *Sisto* the Fourth said, that they should obtain a Plenary Indulgence when they dyed and wanted a Confessor, because they dyed in the state of grace.

And *Leo* the Tenth granted to any one invested with the Habit of the Servants, that should say the seven penitential Psalms once over, or five *Pater-noster's* and five *Ave Maria's* before an Altar of the Church where he or she should reside, that he or she that said the same, should thereby release any one Soul out of Purgatory, what Soul the party that saith the same pleaseth.

To those which to the honour of the blessed Virgin *Mary*

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shall

shall devoutly kiss the Habit of one of the Servants, *John* the twenty third hath given five years, and five Quarantenes (one of which is forty days space) of Indulgence.

To those which shall serve with the Habit under the Servants, *Clement* the Fourth, *Nicholas* the Third, and *Urban* the Fifth, granted a forgiveness of the third part of their sins; and *Sisto* the Fourth, and *Leo* the Tenth granted them a plenary Indulgence.

To those invested with the Habit of the Servants, and shall say five *Pater-noster's*, and five *Ave-Maria's*, *Paul* the second hath granted all the Indulgences which are at any time within or without *Rome*, as well as to those that visit the Holy Churches, where they are to be obtained.

And *Leo* the Tenth hath granted, that saying five *Pater-noster's*, and five *Ave-Maria's*, and at the end of each *Pater-noster* and *Ave-Maria*, one *Gloria Patri*, all entire, and afterwards another *Pater-noster* and *Ave-Maria* singly, with the *Gloria Patri*, &c. That is to say in the whole, six *Pater-noster's*, six *Ave-Maria's*, and six *Gloria Patri's*; five whereof with an intention to gain the Indulgence, and one for his Holiness the Pope, they gain and obtain all the Indulgences in the Stations at *Rome*, at *St. James* of *Galitia* in *Compostella*, and at *Jerusalem*, and other places in the Holy Land: And moreover this Pope hath said, that in whatsoever hour of the day or of the night they will, or in whatsoever place they will, to wit, in the Chaire, or in the Church, or in the Cloyster, or in the Cell, if any can say the said *Pater-noster's*, *Ave-Maria's*, and *Gloria Patri's*, &c. they shall obtain the Indulgences.

## CLASSE II.

*The Indulgences at the Holy City of Rome, which are gained not only by devout Pilgrims, and such others, as visit the sacred places where they are to be obtained, but also by the Brothers and Sisters of the Servants of our Lady.*

**I**N the famous City of *Rome* where commonly resideth the Pope, the Vicar of Jesus Christ, the place where so many Saints and Saintesses have been martyred, and sanctified the ground



ground with their most holy blood, there is not a Church in which there is not any day most great Indulgences ; but among the rest there are seven called for their Excellency, *The Seven Churches of Rome*, the which are every day very devoutly, with great adorations, by great numbers of people visited ; and as they have been, so they are daily by his Holiness the Pope, priviledged and benefitted.

The first of the Seven Churches is the Church of Saint *John Lateran*, the which was built by the Emperour *Constantine*, and dedicated by St. *Silvester* the Pope, who at its dedication gave so many Indulgences thereto, that is, to those that devoutly visit the same, that none can number them, but only God.

First at the great Altar they gain an Indulgence of forty eight years, and of forty eight times forty days space, and moreover a forgiveness of the third part of their sins.

Saint *Silvester* gave to whosoever should come to visit this Church, at what time of the year soever he came, a full remission of all his sins.

In this Church of S. *John Lateran*, where an Image visibly and miraculously appeared when S. *Silvester* consecrated the same, there is full remission of all their sins.

Pope *Boniface* hath said, that whosoever comes for Devotion's sake to visit the Church of S. *John Lateran*, shall be clean absolved from all manner of sin.

Within this Church there is a Chappel of S. *John Baptist*, into which no Woman is permitted to enter, and there also they have full remission of all their sins.

In the Chappel of S. *Laurence*, called *Sancta Sanctorum*, (wherein the Women also are not permitted to enter) there is painted an Image of our Lord and Saviour Jesus Christ, at which they have an Indulgence of twelve years, and full remission of all their sins.

Over the Altar Papal are reserved the Heads of S. *Peter* and S. *Paul*, and every time they shew them, to them that inhabit in and about *Rome* there are three thousand years of Indulgence ; but to those that live a considerable distance from *Rome*, as a days journey, six thousand years ; and to those that come from a far Country, there is given an Indulgence of twelve thousand years, and of twelve thousand times forty days space, and moreover a forgiveness of the third part of their sins.

In the Church of *St. John Lateran* there is a Chappel between the Oratory and Baptistry, in which every day they have full remission of all their sins.

Moreover, near to this Chappel is the Ladder of *Pilate's* Palace, by the which Christ our Lord was fastened to the Pillar; the Ladder hath twenty eight steps or rounds, and whosoever goeth up the same, for every step he ascends thereof, he hath nine years, and nine times forty days space of Indulgence, and also the forgiveness of the third part of his sins.

And in the Head of this Church is a Chappel in which are the Ark of the Testament, the Rod of *Moses* and *Aaron*, and the Table upon which Christ supped with the Disciples; and there are very many Indulgences.

In this Church of *S. John Lateran*, at the Creation of every Pope, there is (if they shew the holy Vault) a plenary Indulgence.

The second of the seven Churches, is the Church of Saint *Peter*, where at present is the Seat Apostolick: At this Church any day they gain an Indulgence of six thousand forty eight years, and likewise of six thousand forty eight times forty days space, and moreover a forgiveness of the third part of their sins.

Also in the Feast of the Annunciation of the blessed Virgin *Mary*, there is a thousand years Indulgence.

Also from the said Feast until the first day of *August*, there is an Indulgence of twelve thousand years, and of twelve thousand times forty days space; and moreover, to those that gain the Indulgence a forgiveness of the third part of all their sins.

Also whosoever devoutly ascends the steps or stairs of *St. Peter*, there are granted him by *Alexander* the sixth, for every step or stair he ascends, seven years Indulgence.

At every Altar also of the Church of *S. Peter* there is an Indulgence of eighteen thousand years; and amongst the rest, the seven principal Altars are privileged with greater Indulgences.

At the Feast of *St. Peter*, or the Feasts of any of the said Altars, or the Feast of *All Saints*, or the Feast following, the Indulgences are all doubled.

In the said Church when they shew the Holy Vault, which for the most part is in the Holy Week, *Easter-day*, *Ascension-day*, and the *Sunday* before *St. Anthony Abbot*; besides those that follow, there

there is an Indulgence to Strangers of twelve thousand years ; to those that live near *Rome* of six thousand years ; and to those that are Inhabitants in *Rome* of three thousand years , and moreover to each, of as many times forty days space ; and likewise all have the forgiveness of the third part of their Sins.

Moreover in this Church of *St. Peter*, they have every day, from Ascension to the end of the Calends of *August*, eighteen thousand years Indulgence ; and from the Annunciation to the end of the said Calends, they gain an Indulgence of twelve thousand years, and also of twelve thousand times forty days space, and moreover a forgiveness of the third part of their Sins.

And in the said Church at the Papal Chappel, they have every day a Plenary Remission of their Sins.

The third of the seven Churches of *Rome* is the Church of *St. Paul*, in the which any day they gain an Indulgence of six thousand forty eight years, and likewise of six thousand forty eight Quarantenes, (every of which is forty days space) and moreover the forgiveness of the third part of their Sins.

Also in the Solemnity of the Conversion of *St. Paul*, there is an Indulgence therein of an hundred years, and of an hundred times forty days space.

Also in the Feast of the Holy Innocents, many of whose Bodies are buried in this Church, there was formerly an Indulgence to be had of forty eight years, and of as many times forty days space, but now there is a Plenary Indulgence.

Also in the Dedication of the said Church, which is the Octave of *St. Martin*, they gain an Indulgence of a thousand years, and a thousand times forty days space, and moreover the forgiveness of the third part of their Sins.

Also if any one enter into this Church of *St. Paul* upon a Sunday, he gains thereby as many Indulgences, as if he went to the Holy Sepulchre in *Jerusalem*, and to *St. James* in *Galatia*.

Also at this Church, amongst the many other Altars, there are seven particular ones, as there are at *St. Peter's*, at every of which there are twenty eight thousand years Indulgences.

Moreover in this Church of *St. Paul* are many Holy Reliques, as an Arm of *St. Anne*, the Mother of the Blessed Virgin *Mary*, the Chain wherewith *St. Paul* was bound, &c. all which are most carefully preserved, and had in very great veneration ;  
and

and as often as they shew the same, to those that live in *Rome*, there is an Indulgence of three thousand, to those that live near *Rome* of six thousand, and to those that come from any far Country of twelve thousand years; and moreover to each, of as many times forty days space; and likewise to all the forgivenesses of the third part of their Sins.

In this Church also is an Image of the Crucifix that spake to *St. Bridget*, and there is also a Plenary Indulgence.

The fourth of the seven Churches is the Church of *St. Maria Maggiore*, in which they have any day six thousand forty eight years, and six thousand forty eight times forty days space also of Indulgence, and moreover the Remission of the third part of their Sins.

Also in the Solemnities of the Conception, Nativity, Annunciation, Purification, and Assumption of our Lady, they have each day therein ten thousand years Indulgence, and full Remission of all their Sins.

Also in this Church there are very many Altars, and at every Altar there are eighteen thousand years Indulgence.

Near the High Altar also is an Image of the Blessed Virgin, painted by *St. Luke*, and there are infinite Indulgences.

Also in this Church there is a Vault under ground, in which is kept the Crib or Manger wherein our Saviour was laid at his Birth, and there they gain an Indulgence of twelve thousand years, and of twelve thousand times forty days space, and moreover a forgiveness of the third part of their Sins.

In this Church also is the Sepulchre of *St. Girolame*, and there they have twelve years Indulgence, and full Remission of all their Sins.

The fifth of the seven Churches of *Rome* is the Church of *St. Laurence*, in the which they have any day an Indulgence of six thousand forty eight years, and of six thousand forty eight times forty days space; and moreover the forgiveness of the third part of their Sins.

Also in this Church is the sacred Body of *St. Stephen*, and one of the Stones with the which he was stoned, and there they have eight thousand years Indulgence.

In the same also is the most holy Body of the said *St. Laurence*, and there they have a Plenary Indulgence.

Here

Here also is the Stone whereon that Blessed Virgin, being taken off the Grid-Iron, yielded up the Ghost, and there they have full Remission of all their Sins.

The sixth of the seven Churches of *Rome* is the Church of *St. Fabian and Sebastian*, in the which they have any day an Indulgence of six thousand forty eight years, and of as many Quarantenes, one of which is forty days space; and also the forgiveness of the third part of their sins.

Also there is there in any day a thousand years Indulgence, granted by Pope *Pelagio*.

In this Church also, near to the High Altar, is the place where at first reposed the Holy Bodies of *St. Peter* and *St. Paul*, and there they have as many Indulgences as they can have at the Churches both of *St. Peter* and *St. Paul*.

In the same also, who ever causeth a Mass to be said at the Altar of *St. Sebastian*, delivereth a Soul from Purgatory.

Also *Silvester*, *Gregory*, *Honorio*, *Pelagio*, *Nicholas*, and *John*, Popes, granted to every one that should (at what time of the year soever) visit this Church, a thousand years Indulgence.

Underneath this Church, within the Earth, is the Cemetary of Pope *Calisto*, into the which whosoever enters confess'd and contrite, by the Merits of the same Saint, and of an hundred seventy four thousand Martyrs, and of forty six other Holy Popes, who were there buried, of which eighteen were Martyrs, gained a Plenary Remission of all their sins.

There is another Cemetary in *Rome*, called the Cemetary of *St. Calepodio*, Martyr, in which whosoever is buried hath a plenary Remission of all his Sins.

The seventh of the seven Churches of *Rome* is called *Santa Croce*, in *Jerusalem*, in the which there are any day six thousand forty eight years, and six forty eight times forty days space of Indulgence, and moreover (to those that obtain them) the forgiveness of the third part of their sins.

Also in the Dedication of this Church, made by *St. Silvester*, which is celebrated the Vigil of *St. Benedict Abbot* in the Month of *March*, there is a plenary Remission of all their sins.

Likewise in the Invention of the Title of Holy Cross, which was there found in a Wall in the time of *Alexander* the Sixth, the twenty sixth day of *January*, and more over any day in the Chappel of *St. Elin*, (wherein Women are not permitted

to

to enter, unless once in the year) there is a Plenary Indulgence.

Also in this Church, every *Sunday* in the year, they have three hundred years, and three hundred times forty days (space of Indulgence, and likewise the forgiveness of the third part of their sins, and moreover every *Fryday* in the year there are very many Indulgences.

More-over in the same, any day throughout the year, they have a plenary Remission of their sins.

Note also that in these the aforesaid seven Churches of *Rome*, which are the seven Lamps of the Holy *Roman* Church, besides the abovesaid Indulgences, there are others in great abundance, both plenary and not plenary, which they which come thereunto from any place to gain, do obtain any Day, any Hour, and any Minute; all which are also communicated to the Brothers and Sisters of the Society of the Habit of the Servants.

And because that in this Holy City of *Rome* are found many other Churches, where there are also granted most great Indulgences, appertaining as well also to those invested with the Habit of the Servants of *S. Mary*, as to any others, it is requisite in the next place I should put down them, which are as follow.

*The Particular Indulgences at many Churches of Rome, besides the Seven before mentioned, granted by divers Popes, and are daily to be gained, not only by Holy Pilgrims, and others, devoutly visiting the same Churches, but also by the Brothers and Sisters of the Society of the Habit of the Servants of our Lady.*

**I**N the Church of the Holy Ghost, any day, there are Six thousand years Indulgence.

In the Church of *S. Anastasio*, any day, six thousand years.

At *S. Vito* and *Marcello*, any day, six thousand years.

At *S. Agnes*, any day, six thousand years Indulgence.

At *S. Prassede* they have any day twelve thousand years, and twelve thousand times forty days space, and the forgiveness of the third part of their sins.

At *S. Maria Scala Cali*, where are buried ten thousand Martyrs, there are any day 10000 years Indulgence.

At

At *St. Bibiana*, where are buried nine thousand Martyrs, besides Women and Children, any day there are ninety thousand years Indulgence.

At *St. Alessio*, any day there are an hundred years, and one hundred times forty days space.

At *St. Balbina*, any day there are seven years Indulgence.

At *St. Gregory*, any day forty years, and forty times forty days space, and likewise the forgiveness of the third part of every ones sins.

At *St. Matthew Apostle*, in *Merula*, any day a thousand years, and a thousand times forty days space, and the forgiveness of the seventh part of every ones sins.

At the Chappel *del Salvatore in San Luigi nel Rion di St. Sushio*, any day they have a plenary Remission of their sins.

At *St. Lucia della Chiavica del Rione di Ponte*, there is any day a plenary Indulgence granted by very many Popes.

At *St. Cosmo and Damiano*, any day as many times as they enter into the Church, they have so many years Indulgence granted by Pope *Gregory the First*.

At *St. Girolamo*, near the Palace of *Monignor Illustrissimo Farnese*, any day there is a plenary Indulgence.

At *St. Mario del Pianto*, any day is a Plenary Indulgence.

At *St. Catherine de Fornari*, the Monastery *delle Citelle*, any day there is a Pardon.

At *St. Peter's*, in *Carcere Pulliano*, any day they have a thousand two hundred Indulgences, and the Remission of the third part of their sins, and in Festival days they have twice as many.

At *St. Clement*, any day they have forty years, and forty times forty days space of Indulgence, granted by Pope *Gelasio*, and *Alexander the Third*, and the forgiveness of the third part of their sins, and in *Lent* they are all doubled.

At *St. Rocco a Ripetta*, any day there is a Plenary Indulgence granted by Pope *Pius the Fourth*, and many other Popes.

At the place where *St. Peter* said *Domine, quo vadis*, any day there are many Indulgences.

At *St. Eusebio*, any day there are seven thousand eight hundred years, and seven thousand eight hundred times forty days space of Indulgence.



At St. *Pudentiana* there are more than three thousand Bodie of Holy Martyrs, buryed in the Cemitory of St. *Priscilla* and there for each body, any day, is one year, and once fort days space of Indulgence, and the Remission of the third par of every ones sins, granted by the blessed *Simpliciano* Pope.

At *Madonna della Trinita* in S. *Salvatore*, there is any day a great pardon.

At *Madonna di Monferrato*, near *Corte Savella*, there are any day infinite Indulgences.

At S. *Maria libera nos à pœnis Inferni*, S. *Silvester* the Pope granted any day eight years Indulgence.

At the Chappel of S. *Mary Imperatrice* towards S. *John Lateran*, there is the Image of S. *Mary* the Virgin, which spake to S. *Gregory*, and he granted to each one that should say there three *Pater-noster's* and three *Ave-Maria's*, for every time they should say the same, seventeen years Indulgence.

At S. *Maria del Horto*, near *Ripa*, is an Hospital for the sick, and there is a plenary Indulgence.

At S. *Maria de miracoli à canto le mura della Porta del Popolo*, there is a plenary Indulgence.

At S. *James* in *Augusta* every *Saturday* in the year they have the forgiveness of the third part of their sins; and upon the day of the Annunciation, and the first day of *May*, and the Anniversary of any one dead, they have a plenary Remission, and many other Priviledges.

At S. *Maria del Rione della Piena* to any one that visits it, is a plenary Indulgence.

At S. *John Aino*, near *Corte Savella*, every second *Sunday* in each Month, and many other dayes in the year, is a plenary Indulgence.

M. S. *Maria Liberatione* which is in *Foro Romano* there are any day eleven-thousand years Indulgence.

In the Church of the Order of the *Minims*, alias S. *Francesco di Paula*, called the *Trinity*, from the twenty second day of *Lent*, until after the *Octave* of the Resurrection, whosoever says three *Pater-noster's* and three *Ave-Maria's* to the honour of the holy Trinity, doth obtain any day a thousand years Indulgence, granted by Pope *Leo* the Tenth.

And any *Sunday* of *Lent*, visiting the said Church, and saying three *Pater-noster's* and three *Ave-Maria's*, they gain a plenary



ary Indulgence, granted by *Leo* the Tenth: And from *Easter-Eve* at night, until Sun-rising the next Morning, saying there *Pater-noster's*, and three *Ave-Maria's*, to the honour of the holy Trinity, they obtain a plenary Indulgence granted by the same Pope *Leo*: And from *Whitsun-Eve* at night until *Whitsunday* at night, and from the Evening before *Trinity-Sunday*, until *Trinity-Sunday* at night, saying three *Pater-noster's* and three *Ave-Maria's* in honour as aforesaid, they gain a plenary Indulgence.

Moreover in the said Church, any second *Sunday* of the Month, every month throughout the whole year, there is a plenary Indulgence granted by Pope *Sisto* the Fourth.

In *S. Maria de gli Angioli*, there are granted by Pope *Pio* the Fourth, the same Priviledges, the same Stations, and the same Indulgences, which are to be had at *Santa Croce* in *Jerusalem*: and moreover there is given to all that shall visit the said Church, in the days of the Nativity and Resurrection of our Lord, and the day of *Pentecost*, and the days of the Nativity, Purification and Assumption of our Lady, and in the day of the Dedication of the same Church, a plenary Indulgence.

*Here followeth a Summary of the Indulgences and Stations in the Churches within and without Rome, besides the Indulgences of the Seven Churches, and of the other before mentioned; the which Indulgences and Stations are appointed from day to day, from month to month, and from time to time, according to the Circle of the year: And the Indulgences are communicated, not only to devout Pilgrims, and others visiting the Churches where the same are to be obtained, but also to the Society of the Habit of the Servants of S. Mary.*

### JANUARY.

**T**HE first day, to wit, the Solemnity of the Circumcision of our Saviour Jesus Christ, is a Station to the Church of *St. Maria in Trastevere ad Fontes Olei*, and there they have twenty five thousand years Indulgences, and a plenary Remission of their sins, granted by Pope *Celestine* the Second.

The same day there is a plenary Indulgence at these four Churches: to wit,

The Church of *S. Maria Maggiore*,

The Church of *S. Maria* in *Araceli*,

The Church of *S. Mark*,

And the Church of Saint *John Lateran*.

The day of the *Epiphany* of our Saviour Jesus Christ, which is the sixth day, there is a Station to the Church of *S. Peter*, and there they have twenty eight thousand years, and twenty eight thousand times forty days space of Indulgences, and the forgiveness of the third part of their sins: And thus it continueth during the *Octave*.

At the Church of *S. Spirito* in *Sassia*, are the same day ten thousand years Indulgence: and thus it continues also during the *Octave*, granted by Pope *Boniface* the Seventh.

At the Church of *S. Maria Maggiore*, the same day, there is a plenary Indulgence.

The day of *S. Giuliano* Martyr, which is the seventh day, at his Church there is a plenary Indulgence.

The day of the *Octave* of the *Epiphany*, which is the thirteenth day, is a Station to *S. Peter's*, and there is a plenary Indulgence.

Also the same day is a Station to the Church of *S. Mark*, and there is a plenary Indulgence, granted by Pope *Paul* the Second.

The day of *S. Felix* Martyr, which is the fourteenth day, is a Station to the Church of *S. Sebastian*; and there are ten thousand years Indulgence.

The day of *S. Paul* the first Eremite, which is the fifteenth day, is a Station to the Church of *S. Trinity*, and there is a plenary Indulgence.

The day of the Feast of the five Holy Martyrs of the Order of the *Minors*, and of *S. Macello* Pope and Martyr, which is the sixteenth day, there is at the Church of *S. Sebastian* ten thousand years Indulgence; and moreover every one hath the remission of all his sins.

The day of *S. Anthony* Abbot, which is the seventeenth day, there is at his Church a plenary Indulgence.

At *S. Maria Maggiore*, the same day, they have remission of all their sins.

The

The day of *S. Peter's Chair*, instituted by Pope *Paul* the Fourth, in the year 1557. which is the eighteenth day, is a Station to the Church of *S. Peter*, and there is a plenary Indulgence, and they shew the Chair, and the Holy Vault.

The same day, it being the day also of *S. Prisca*, is a Station to her Church, and there is a plenary Indulgence.

The second *Sunday* after *Epiphany* is a Station to *San Spirito in Sassia*, and there they have three thousand years Indulgence, and three thousand times forty days space, and the forgiveness of the third part of their sins.

The day of *S. Fabian* and *S. Sebastian*, which is the twentieth day, is a Station to their Church, and there is a plenary Indulgence.

The day of *S. Agnes Virgin*, which is the twenty-first day, is a Station to her Church, and there is a plenary Indulgence.

At *S. Maria Maggiore* they have remission of all their sins.

The day of *S. Vincenzo* and *S. Anastasio*, which is the twenty second day, is a Station to their Church, and there is a plenary Indulgence.

The day of the Conversion of *S. Paul*, which is the twenty-fifth is a Station to his Church, and there they have an hundred years, and an hundred times forty days space of Indulgence; and moreover a plenary Indulgence.

The day of *S. John Chrysostom*, which is the twenty sixth day, is a Station to his Church, and there is a plenary Indulgence.

Moreover the same day in the Church of *S. Maria scda Caeli* is a plenary Indulgence.

The day of the second Feast of *S. Agnes*, which is the twenty eighth day, at the Church of *S. John Lateran*, is a plenary Indulgence.

The day of *S. Ciro* and *S. John*, which is the one and thirtieth day, at their Church there is a plenary Indulgence.

Moreover the same day is a Station to the Church of *Santa Croce* in *Jerusalem*, and there is a plenary Indulgence.

The last *Sunday* of the Month of *January* is a Station also to the same Church in memory of the invention of the Title of the Holy Cross, and there is a plenary Indulgence granted by Pope *Alexander* the Sixth.

At the Church of *S. Maria de gli Angioli*, the same day, is the like Indulgence.

FEBRU.

## F E B R U A R Y.

**T**HE day of *S. Bridget*, which is the first day, there is a Station to her Church, where is a plenary Indulgence.

Also, the same day there is a Station to the Church of *S. Clement*, in which is the Body of *S. Ignatio*, and there is a plenary Indulgence.

The day of the purification of the glorious Virgin *Mary*, which is the second day, is a Station to *S. Maria Maggiore*, and there they have a Thousand years Indulgence, and a plenary Remission of all their Sins.

Moreover the same day, is an Indulgence in these four Churches, to wit,

At *S. Maria de li Angioli* granted by Pope *Pio* the third.

At *S. Maria in via Lata*,

At *S. Maria della Pace*, and,

At *S. Maria del Popolo* is a plenary Indulgence granted by Pope *Sisto* the fourth, and thus there is daily during the Octave of the Feast.

The day of *S. Blase*, which is the third day, at his Church there is a plenary Indulgence.

The day of *S. Agatha*, which is the fifth-day, at her Church there is a plenary Indulgence.

Also the same day at *Santa Croce* is a plenary Indulgence.

The day of *S. Apollonia*, which is the ninth day, at the Church of *S. Luigi*, is a plenary Indulgence.

The day of *S. Peter's* Chair at *Antioch*, which is the twenty-second day, in the Church of *S. Peter*, there is a plenary Indulgence, also an Indulgence of a thousand years, and moreover an Indulgence of five hundred fifty eight thousand nine hundred sixty eight years, and two hundred eighty five days.

The day of *S. Mathias* Apostle, which is the twenty-fourth day, there is at his Church a plenary Indulgence.

Moreover in the Church of *S. Peter*, and in the Church of *S. James* and *Philip*, in all the feasts of the Apostles, there are full remission of every ones Sins.

The same day is a Station to *S. Maria Maggiore*, where is the Body of *S. Mathias*, and there is a plenary Indulgence: And more,

moreover an Indulgence of one hundred fifty six thousand two hundred and sixty years, and two hundred sixty five days.

The day of *S. Costanza*, which the twenty-sixth day, is a Station to the Church of *S. Agnes*, and there is a plenary Indulgence.

### M A R C H.

**E**VERY *Fryday* in the Month of *March*, is a Station to the Church of *S. Peter*, and there is a plenary Indulgence.

The day of *S. Thomas of Aquine*, which is the seventh day, at his Church, there is a plenary Indulgence.

Also the same day at the Church of *S. Maria Sopra la Minerva*, is a plenary Indulgence.

The day of *S. Gregory Pope*, which is the twelfth day, is a Station to his Church, and there is a plenary Indulgence.

The same day also, in *S. Peters Church*, there is a plenary Indulgence.

The day of *S. Joseph*, which is the nineteenth day, at the Church of *S. Maria Maggiore*, is a plenary of Indulgence.

The day of the Vigil of *S. Benedict*, which is the twentieth day is a Station to the Chappel of *S.* there is a plenary Indulgence.

Also the same day there is a Station to the Church of *Santa Croce* in *Jerusalem*, and there is a plenary Indulgence.

Moreover the same day at the Church of *S. Maria de gli Angioli* is the like Indulgence.

The day of *S. Benedict Abbot*, which is the twenty-first day, at the Church of *S. Peter* there are an hundred years of Indulgence, and moreover an Indulgence of one hundred fifty nine thousand one hundred sixty four years, and fourty days.

The Annunciation of the blessed Virgin *Mary*, which is the twenty-fifth day, at her Church there are Infinite Indulgences; and moreover Stations with plenary Indulgences during the whole Oétave of the feast.

Also the same day there is a plenary Indulgence at these Churches following; to wit,

*S. Maria della pace,*

*S. Maria del popolo.*

And *S. Giacomo* in *Augusta*.

Also the said day of the Annunciation in the Church of *S. Peter* are a thousand years Indulgence.

The

*The Indulgences which are daily in Lent, and Easter-Week.*

1. **T**HE first day of *Lent* is a Station to *Santa Sabina*, and there is a plenary Indulgence.
2. The second day is a Station to the Church of *S. Gregorio*, and there are a thousand years Indulgence.
3. The third day, is a Station to the Church of *S. John*, and *Paul*, and there is a plenary Indulgence.
4. The fourth day is a Station to *S. Trifone*, and there are eight thousand years Indulgence.
5. The fifth day, which is the first *Sunday* in *Lent*, is a Station to *S. John Lateran*, and there they have eighteen thousand years Indulgence, and full remission of all their sins.
6. Upon *Monday* is a Station to the Church of *S. Peter* in *Vincula*, and there they have a thousand years Indulgence, and moreover a plenary remission of their sins.
7. Upon *Tuesday* is a Station to the Church of *S. Anastasia*, and there is an Indulgence of \_\_\_\_\_ years, and of as many times forty days space, and the deliverance of a soul from Purgatory.
8. Upon *Wednesday* is a Station to the Church of *S. Maria Maggiore*, and there they have an Indulgence of twenty-eight thousand years, and of twenty-eight thousand times forty days space, and the remission of the third part of their sins.
9. Upon *Thursday* is a Station to the Church of *S. Lawrence* in *Palisperna*, which is the place where *S. Lawrence* was broiled, and there they have ten years Indulgence, and plenary remission of their sins.
10. Upon *Friday* is a Station to the Church of *S. Apostolo*, where inhabit the *Fryers Minors*, and there they have twelve thousand years Indulgence, and the forgiveness of all their sins.
11. Upon *Saturday* is a Station to the Church of *S. Peter*, and there they have an Indulgence of eighteen thousand years, and of eighteen thousand times forty days space, and moreover a plenary remission of their sins.

The same day at the Church of *S. Maria del Popolo*, and at the \_\_\_\_\_ the

the Church of *S. Maria della Pace*, there is a Plenary Indulgence, and the same there is every *Saturday* in *Lent*.

12. The second *Sunday* in *Lent*, is a *Station* to the Church of *S. Maria della Navicella*, and there they have eighteen thousand years, and eighteen thousand times forty days space of Indulgence.

13. Upon *Monday* is a *Station* to the Church of *S. Clement*, and there they have eleven thousand years Indulgence, and the forgiveness of the third part of their sins.

14. Upon *Tuesday* is a *Station* to the Church of *S. Balbina*, and there are ten thousand years Indulgence.

15. Upon *Wednesday* is a *Station* to the Church of *S. Cecilia*, and there are ten thousand years Indulgence.

16. Upon *Thursday* is a *Station* to the Church of *S. Maria in Transvere*, and there are ten thousand years Indulgence.

17. Upon *Friday* is a *Station* to the Church of *S. Vitale*, and there are ten thousand years Indulgence.

18. Upon *Saturday* is a *Station* to the Church of *San Pietro*, and *Marcellino*, and there each hath ten thousand years Indulgence, and the full remission of his sins; and moreover, the delivering of a Soul from Purgatory.

19. The third *Sunday* in *Lent* is a *Station* to *San Lorenzo*, fuori della Mura, and there is an Indulgence of nineteen thousand years, and of forty eight times forty days space, and the deliverance of a Soul from Purgatory.

20. Upon *Monday* is a *Station* to the Church of *S. Mark*, and there are ten thousand years Indulgence.

21. Upon *Tuesday* there is a *Station* to the Church of *S. Potentiana*, and there are ten thousand years Indulgence.

22. Upon *Wednesday* is a *Station* to the Church of *S. Sisto*, and there are ten thousand years Indulgence.

23. Upon *Thursday* is a *Station* to the Church of *S. Cosmo and Damiano*, and there are ten thousand years Indulgence.

The same day at night, at the Church of *S. Maria del Popolo*, and *S. Maria della Pace*, there is a Plenary Indulgence; and the like is there every day to be had, until after the *Octave* of *Easter*.

At the Church of *S. Maria del Pianto*, upon the same day also is a Plenary Indulgence, granted by Pope *Julio* the second.

Moreover, at the said Churches of *San Maria del Popolo*, and *della Pace*, Pope *Sisto* the fourth granted, from the midst of *Lent*, w<sup>th</sup> after the *Octave* of *Easter*, any day, a thousand years, and a thousand times forty days space of Indulgence.



24. Upon *Friday* is a Station to *S. Laurence* in *Lucina*, and there are ten thousand years Indulgence.

25. Upon *Saturday* is a Station to *S. Laurence* in *Santa Susana*, and there are ten thousand years Indulgence.

The same day at the Churches both of *S. Maria del Popolo*, and *S. Maria della Pace*, is a Plenary Indulgence.

26. The fourth *Sunday* in *Lent* is a Station to the Church of *Santa Croce* in *Hierusalem*, and there is a Plenary Indulgence; and moreover, they deliver a Soul from the Pains of Purgatory.

Also the same day at the Church of *S. Maria de gli Angioli*, they have a Plenary Indulgence, and likewise they deliver a Soul from Purgatory.

27. Upon *Monday* is a Station to the Church of the *Quatri Santi Coronati*, and there are ten thousand years Indulgence.

28. Upon *Tuesday* is a Station to the Church of *S. Laurence* in *Damaso*, and there are ten thousand years Indulgence; and moreover, the remission of the third part of every ones sins.

29. Upon *Wednesday* is a Station to the Church of *S. Paul*, and there they have ten thousand years Indulgence, and the forgiveness of the third part of their sins.

30. Upon *Thursday* is a Station to the Church of *S. Sylvester*, and there are ten thousand years Indulgence.

Also the same day at the Church of *S. Martin* in *Monte*, there are ten thousand years Indulgence, granted by Pope *Paul* the fourth.

31. Upon *Friday* is a Station to the Church of *S. Eusebio*, and there are ten thousand years Indulgence.

32. Upon *Saturday* is a Station to *S. Nicholas* in *Carcere*, and there they have ten thousand years Indulgence, and a Plenary remission of their sins.

The same day both at the Church of *S. Maria del Popolo*, and at the Church of *S. Maria della Pace*, there is a Plenary Indulgence.

33. The fifth *Sunday* in *Lent*, called *Passion Sunday*, is a Station to *S. Peter's*, and there they have an Indulgence of twenty eight thousand years, and of as many times forty days space, and the forgiveness of the third part of their sins.

34. Upon *Monday* is a Station to the Church of *S. Grisogano*, and there are ten thousand years Indulgence.

35. Upon *Tuesday* there is a Station to the Church of *S. Ciriaco*, and there are ten thousand years Indulgence.

36. Upon *Wednesday* is a Station to the Church of *S. Marcello*, where are the Brothers of the Servants, and there are ten thousand years Indulgence.

37. Upon



37. Upon *Thursday* is a Station to the Church of *S. Apollinare*, and there are ten thousand years Indulgence.

38. Upon *Friday* is a Station to the Church of *S. Stephen in Monte Celio*, and there is the deliverance of a Soul from the Pains of Purgatory.

39. Upon *Saturday* is a Station to *S. John ante Portam Latinam*, and there are thirteen thousand years Indulgence, and the delivering of a Soul from Purgatory.

At the Church of *S. Maria del Popolo*, and at the Church of *S. Maria della Pace*, there is the same day a Plenary Indulgence.

40. The sixth *Sunday in Lent*, called *Palm-Sunday*, is a Station to the Church of *S. John Lateran*, and there they have twenty five thousand years, and twenty five thousand times forty days space of Indulgence; and moreover, a plenary remission of their sins.

The same day at the Church of *S. Bartholomew nell' Isola*, there are two hundred years Indulgence.

Also the same day at night, at the Church of our Lady *de Araceli*, every day until after the *Octave of Easter*, there is a Plenary Indulgence.

41. Upon *Holy Monday* is a Station to the Church of *S. Parassede*, and there they have fifteen thousand years Indulgence, and the forgiveness of the third part of their sins, and moreover a Plenary Indulgence.

At the Church of *S. Mark*, from *Holy Monday* until after *Easter Tuesday*, any day there is a Plenary Indulgence, granted by *Pope Paul* the second.

42. Upon *Holy Tuesday* is a Station to the Church of *S. Prisca*, and there they have eighteen thousand years Indulgence, and a plenary remission of their sins.

43. Upon *Holy Wednesday* is a Station to *S. Maria Maggiore*, and there they have twenty thousand years Indulgence; and likewise a plenary remission of their sins.

The same day in the morning, after they have sang *High-Mass* in the Church of *S. Peter*, they shew the *Holy Vault*.

44. Upon *Holy Thursday* is a Station to the Church of *S. John Lateran*, and there they have eleven thousand years, and eleven thousand times forty days space of Indulgence; and moreover, twice a plenary remission of their sins.

The same day the Pope washeth the Feet of twelve poor People, and there is read the *Bull* concerning the Supper of our Lord.

45. Upon *Holy Friday* is a Station to the Church of *Santa Croce*

in *Hierusalem*, and there they have a plenary remission of their sins.

At the Church of *S. Maria de gli Angioli*, the same day there is the like Indulgence.

46. Upon *Holy Saturday* is a Station to *S. John Lateran*, and there they have twelve thousand years Indulgence, and forty eight *Quarantines*, each of which is forty days space; and moreover, they have a plenary remission of all their sins.

The same day at *S. Maria del Popolo*, and at *S. Maria della Pace*, they have plenary remission of all their sins.

Upon *Easter Day* is a Station to *S. Maria Maggiore*, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space; and moreover, a plenary remission of their sins.

At the Church of *S. Maria de gli Angioli*, the same day there is the like Indulgence.

Moreover, the same day at the Church of *S. Spirito in Sassia*, there are two thousand years Indulgence: And thus there are daily, until after the *Octave of Easter*, granted by Pope *Boniface* the eighth.

Upon *Easter Monday* is a Station to the Church of *S. Peter*, and there they have twenty eight thousand years Indulgence, and a plenary remission of their sins.

Upon *Easter Tuesday* there is a Station to the Church of *S. Paul*, and there they have an Indulgence of twenty thousand years, and of twenty eight thousand times forty days space, and a plenary remission of their sins.

Upon *Easter Wednesday* there is a Station to the Church of *S. Laurence fuori le Mura*, and there is an Indulgence of eighteen thousand years, and of as many times forty days space, and the deliverance of a Soul from Purgatory.

Upon *Thursday* is a Station to the Church of *S. Apostolo*, and there they have fifteen thousand years Indulgence; and moreover, a plenary remission of their sins.

Upon *Friday* is a Station to the Church of *S. Maria Rotonda*, and there are fifteen thousand years Indulgence.

Upon *Saturday* is a Station to *S. John Lateran*, and there they have fifteen thousand years Indulgence, and twice a plenary remission of their sins. And this is the day in which the Pope blesteth the *Agnus Dei's* made with white Wax.

Upon the *Sunday of the Octave of Easter*, is a Station to the Church of *S. Pancratio*, and there they have fifteen thousand years

Indul.

Indulgence; and moreover, twice a plenary remission of their sins.

Moreover, also the same day at the Church of *S. John Lateran*, there is a Plenary Indulgence.

The *Friday* after the *Octave* of *Easter*, at the Church of *S. Maria Rotonda*, there is a Plenary Indulgence.

The *Sunday* following, to wit, the second *Sunday* after *Easter*, at the Church of *S. Peter*, is a Plenary Indulgence.

#### A P R I L.

**A**T the Church of *S. Peter*, any day they have twelve thousand years Indulgence, and twelve thousand times forty days space, and the remission of the third part of their sins: And thus they have, until after the first of *August*.

At the Church *della Nonciata*, any day there are a thousand years Indulgence; and thus it continueth until after the first day of *August*.

The first day of *April*, which is the *Octave* of the *Annunciation*, at the same Church there is a Plenary Indulgence.

At the Church of *S. Maria del Popolo*, the same day there is a Plenary Indulgence.

The day of *S. Maria Egittia*, which is the second day, at her Church there is a Plenary Indulgence.

The day of *S. Pancratio* Bishop, which is the third day, they have at his Church a plenary remission of all their sins.

The day of *S. Vincenzo* Confessor, who was of the Order of the *Dominican Fryers*, at his Church, there is a Plenary Indulgence.

The day of *S. George*, which is the twenty third day, is a Station to his Church, and there they have a plenary remission of their sins, and also a thousand years Indulgence: and moreover, an hundred fifty four thousand nine hundred and thirteen years, and two hundred and sixty days.

The same day at the Church of *S. Peter*, there is a Plenary Indulgence.

The day of *S. Mark* Evangelist, is a Station to his Church, and there is a Plenary Indulgence.

Moreover, the same day, at the Church of *S. Peter*, is a Plenary Indulgence; and also an Indulgence of an hundred fifty four thousand nine hundred and ninety years, and of two hundred and nine days: And moreover, when the Priests and Brothers go there the same day in Procession, there are twenty eight thousand years, and

and twenty eight thousand times forty days space of Indulgence.

The day of *S. Vitale*, which is the twenty ninth day, is a Station to his Church, and there is a Plenary Indulgence.

The day of *S. Peter* Martyr, which is the same day, at the Church of *S. Maria della Minerva*, is a Plenary Indulgence.

Moreover, the same day is a Station to the Church of *S. Mark*, and there they have a plenary remission of their sins.

### M A Y.

**A**T the Church *Della Nonciata*, any day, there are a thousand years Indulgence, and it continueth thus until after the first of *August*.

At the Church of *S. Peter*, any day, they have an Indulgence of twelve thousand years, and of twelve thousand times forty days space, and the remission of the third part of their sins: And thus they have, until after the first of *August*.

Every *Sunday* in the Month of *May*, at the Church of *S. Sebastiano*, is a Plenary Indulgence.

The day of *S. James*, and *Philip* Apostles, which is the first day of *May*, at their Church there is a plenary remission of all sin; and so there is in all the Feasts of the Apostles.

At the Church of *S. Peter* is the like Indulgence.

Moreover, the same day is a Plenary Indulgence at these three Churches: to wit,

*Santo Apostolo.*

*Santa Maria Maggiore*, and

*San Giacomo* in *Augusta*.

The day of the Invention of the *Holy Cross*, which is the third day, there is a Station to *Santa Croce* in *Hierusalem*, and there they have remission of all their sins, and moreover infinite Indulgences, and it continueth thus during the *Ottave* of the same Feast.

At the Church of *S. Maria de gli Angioli* is the like Indulgences; and at the Church of *S. Maria Rotonda* is a plenary remission of every ones sins, it being the day of the Consecration of the same Church.

Moreover, the same day at the most Holy Crucifix, in the Church of *S. Marcello*, there is a Plenary Indulgence granted by Pope *Gregory* the thirteenth.

The day of *S. Monica*, Mother of *S. Augustine*, which is the fourth day, at the Church of *S. Augustine* there is a Plenary Indulgence, and moreover also infinite Indulgences.

The

The day of *S. John ante Portam Latinam*, which is the sixth day, they have in his Church a plenary remission of their sins.

At *S. Maria Maggiore*, the same day there is a Plenary Indulgence, and the deliverance of a Soul from Purgatory.

Moreover, the same day is a Station to *S. John Lateran*, and there every one hath a plenary remission of his sins, and delivereth a Soul from Purgatory.

The day of the Apparition of *S. Michael*, at his Church they have a plenary remission of their sins.

The same day at *S. Maria Maggiore* is a Plenary Indulgence.

Moreover, from this day to the end of the *Calends* of *August*, at the Church of *S. John Lateran*, any day, there are three times a Plenary Indulgence.

The day of the *Offave* of the Feast of the *Holy Cross*, which is the tenth day, at the Church of *Santa Croce* is a Plenary Indulgence.

The same day, at the Church of *S. Maria de li Angioli*, there is a Plenary Indulgence.

The day of *S. Nereo* and *Archileo*, which is the twelfth day, at their Church there is a Plenary Indulgence.

The same day also, at the Church of *S. Paul*, there is a Plenary Indulgence.

The day of *S. Vittore* and *Corona*, which is the fourteenth day, at their Church there is a Plenary Indulgence.

The day of *S. Potentiana*, which is the nineteenth day, at her Church there is a Plenary Indulgence.

The day of *S. Bernardino*, which is the twentieth day, is a Station to the Church of *S. Maria in Araceli*, and there is a Plenary Indulgence.

The day of *S. Helena*, which is the twenty first day, at her Church is a Plenary Indulgence.

The day of *S. Petronilla* Virgin, they have at *S. Peter's* a thousand years, and a thousand times forty days space of Indulgence.

And note, that from the day of *S. Bernardino* aforesaid, until after the first day of *August*, at the Church of *S. John Lateran*, they have any day a plenary remission of their sins.

#### *The Indulgences in Ascension and Whitsun-Week.*

**U**Pon *Letany Monday*, that is to say, the *Monday* before the Feast of the Ascension of our Lord, they go in Procession to the Church of *S. Peter*, and there they have twenty eight thousand years,

years, and twenty eight thousand times forty days space of Indulgence.

Upon *Letany Tuesday*, at the Church of *S. John Lateran*, there is an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space.

Upon *Letany Wednesday*, at *S. Maria Maggiore*, they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and the remission of all their sins, granted by Pope *Pio* the second, because that upon that day they celebrate the Translation of *S. Girolamo*.

Upon *Thursday*, which is the day of the Ascension of our Lord, at the Church of *S. Peter*, there is an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space; and moreover, a Plenary Indulgence.

Also the same day, at the Church of *San Spirito in Sassia*, there are twenty eight thousand eight hundred years Indulgence, granted by *Boniface* the eighth.

Upon *Whitsun-Eve* is a Station to the Church of *S. John Lateran*, and there they have fifteen thousand years Indulgence, and a plenary remission of their sins.

Upon *Whit-Sunday* is a Station to the Church of *S. Peter*, and there is a plenary remission of their sins, and moreover infinite Indulgences.

At the Church of *S. Maria de gli Angioli*, the same day, they have a plenary forgiveness of their sins.

Moreover, the same day, at the Church of *San Spirito in Sassia*, they have an Indulgence of four thousand years, and of eight hundred times forty days space, and the remission of the seventh part of their sins, granted by Pope *Alexander* the fourth.

Upon *Whitsun-Monday* is a Station to the Church of *S. Peter in Vincula*; and there they have a plenary remission of their sins.

Also the same day, at the Church of *S. Maria de gli Angioli*, is a Plenary Indulgence.

Upon *Whitsun-Tuesday* is a Station to the Church of *S. Anastasia*, and there is an Indulgence of eighteen thousand years, and moreover a Plenary Indulgence.

Upon *Ember-Wednesday* is a Station to *S. Maria Maggiore*, and there they have an Indulgence of twenty eight thousand years, and of twenty-eight thousand times forty days space, and the remission of the third part of their sins; and moreover, a Plenary Remission.

Upon *Thursday* is a Station to *S. Laurence fuorile Mura*, and there they have an Indulgence of eighteen thousand years, and of eighteen

teen thousand times forty days space, and the remission of the third part of their sins; and moreover, a plenary remission, and the delivering of a Soul from Purgatory.

Upon *Ember-Friday* is a Station to *S. Apostolo*, and there they have eighteen thousand years Indulgence, and a plenary remission of their sins.

Upon *Ember-Saturday* is a Station to the Church of *S. Peter*, and there they have an Indulgence of eighteen thousand years, and of eighteen thousand times forty days space, and the forgiveness of the third part of their sins; and moreover, a plenary remission, and the deliverance of a Soul from Purgatory.

Also the same day, at the Church of *S. John Lateran*, is a Plenary Indulgence.

Upon *Corpus Christi*-day is a Station to the Church of *S. Peter*, and there they have a plenary remission of their sins, and it continueth during the *Octave* of the Feast: And moreover, they have other Indulgences granted by Pope *Urban* the fourth to them, that then, and during the *Octave*, shall be found present at Divine Offices.

Moreover, the same day is a Station to *San Spirito* in *Sassia*, and there they have a thousand years Indulgence, and the remission of the seventh part of their sins, and it continueth during the *Octave*.

The day of the *Octave* of *Corpus Christi* is a Station to *S. Mark*, and there is a Plenary Indulgence granted by Pope *Paul* the Second.

### J U N E.

**A**T the Church *della Nonciata*, any day, there are a thousand years Indulgence; and thus it continueth until after the first of *August*.

At the Church of *S. Peter*, they have any day twelve thousand years, and twelve thousand times forty days space of Indulgence, and the remission of the third part of their sins: And thus it continueth also, until after the first day of *August*.

At the Church of *S. John Lateran*, any day, they have a plenary remission of their sins: And thus it likewise continueth until after the first of *August*.

The day of *S. Marcellin*, *Peter*, and *Erasmo*, which is the second day, is a Station to *S. Marcellino*, and there is a Plenary Indulgence.

The same day at the Church of *S. Peter*, there are a thousand years Indulgence.

The second *Sunday* of *June* is a Station out *S. Maria della Consolazione*,  
E



*tione*, and there they have a plenary remission of their sins, granted by Pope *Sisto* the fourth.

The day of *S. Barnabas*, which is the eleventh day, is a Station to his Church, and there is a Plenary Indulgence.

The same day at *S. Peter's* there are six hundred years Indulgence.

The day of *S. Anthony*, Confessor of the Order of *S. Francis*, which is the thirteenth day, is a Station to *S. Maria* in *Araceli*, and there they have a plenary remission of their sins, granted by Pope *Gregory* the ninth.

The day of *S. Vito*, *Modesto*, and *Crescentio*, which is the fifteenth day, is a Station to the Church of *S. Vito* in *Macello*, and there they have six thousand years Indulgence.

The same day at the Church of *S. Paul*, they have an hundred years, and an hundred times forty days space of Indulgence.

The day of *S. Paulino*, Bishop and Confessor, which is the twenty second day, at the Church of *S. John Lateran*, there are seven thousand years Indulgence.

The day of the Nativity of *S. John the Baptist*, which is the twenty fourth day, at the Church of *S. John Lateran*, they have a plenary remission of their sins and an Indulgence of one hundred fifty four thousand nine hundred eighty five years, and forty five days, and the delivering of a Soul from Purgatory, granted by *Leo* the tenth: But the same Pope hath willed, that whosoever gaineth this Indulgence, shall say a *Corona* for his Holiness.

The same day at the Church of *S. John de Fiorentini*, is a Plenary Indulgence.

The day of *S. John* and *Paul*, which is the twenty sixth day, at the Church of *S. John Lateran*, are a thousand years Indulgence.

The day of *S. Leo* Pope, which is the twenty eighth day, at *S. Peters* they have a thousand years, and a thousand times forty days space of Indulgence: And moreover, it being the *Vigil* of *S. Peter* and *Paul*, they have a plenary remission of their sins.

The day of *S. Peter* and *Paul* Apostles, which is the twenty ninth day, is a Station to the Church of *S. Peter*, and there is a Plenary Indulgence; and so likewise there is in all the Feasts of the Apostles.

Moreover, at the Church of the said two Apostles, the same day, besides a Plenary Indulgence, there are one hundred fifty nine thousand nine hundred sixty three years, and forty five days of Indulgence.

At the Church of *S. Philip* and *James*, the same day, there is a Plenary Indulgence.

The



The day of the Commemoration of *S. Paul*, which is the thirtieth day, is a Station to the Church of *S. Paul*, and there they have a plenary remission of their sins; and moreover, infinite Indulgences.

## J U L Y.

**A**T the Church *della Nonciata*, any day, there are a thousand years Indulgence; and thus it continueth until after the first of *August*.

At *S. Peters*, any day, there are twelve thousand years Indulgence, and twelve thousand times forty days space, and the forgiveness of the third part of their sins: And thus also it continueth until after the first day of *August*.

At *S. John Lateran*, any day, they have a Plenary remission of their sins; and it continueth, as aforesaid.

The *Octave* of *S. John Baptist*, which is the first day of *July*, at the Church of *S. John Lateran*, there is a Plenary Indulgence.

The day of the Visitation of the blessed Virgin *Mary*, which is the second day, is a Station to *S. Maria del Popolo*, and there they have a plenary remission of their sins, granted by Pope *Sisto* the fourth; and it continueth thus the whole *Octave* of the Feast.

The same day, at the Church of *S. Maria della Pace*, they have a plenary remission of their sins, and moreover innumerable Indulgences; and thus they have, during the whole *Octave* of the same Feast.

Moreover also the same day, at the Church of *S. Maria degli Angioli*, are the like Indulgences.

The day of the *Octave* of *S. Peter and Paul*, which is the sixth day, at the Church of *S. Peter* is a Plenary Indulgence.

The day of the Division of the Apostles, which is the ninth day, at *S. Peters*, there are twelve thousand years Indulgence.

The day of *S. Bonaventure*, which is the fourteenth day, at the Church of *S. Peter* is a Plenary Indulgence.

The day of *S. Quirico*, which is the fifteenth day, at his Church there is a Plenary Indulgence.

The day of *S. Alessio*, which is the seventeenth day, is a Station to his Church, and there they have a plenary remission of their sins.

Moreover, the same day, at the Church of *S. John Lateran*, is a Plenary Indulgence.

The day of *S. Simphorasa*, which is the eighteenth day, at the Church of *S. Angelo in Pescaria*, is a Plenary Indulgence.

The day of *S. Margarita*, which is the twentieth day, at her Church is a Plenary Indulgence.

Moreover, the same day at *Santa Croce* are an hundred years Indulgence.

The day of *S. Prassede* Virgin, which is the twenty first day, at her Church are six thousand years Indulgence.

The same day, at the Church of *S. Peter*, are two thousand years Indulgence.

Moreover, the same day also at the Church of *S. Peter*, it being the *Octave* of *S. Bonaventure*, there is a Plenary Indulgence granted by Pope *Sisto* the fourth.

The day of *S. Mary Magdalen*, which is the twenty second day, is a Station to her Church, and there they have a plenary remission of their sins, granted by *Clement* the seventh, and *Paul* the fourth.

At the Church of *S. Maria Maggiore*, the same day they have a Plenary Indulgence.

At the Church of *S. Celso* in *Banchi*, the same day also they have a plenary remission of their sins, and moreover infinite Indulgences.

Moreover, the same day, at the Church of *S. Lazarus*, there are many Pardons.

The day of *S. Apollinare* Martyr, which is the twenty third day, at his Church there is a Plenary Indulgence.

The same day, at the Church of *S. John Lateran*, are an hundred years Indulgence.

The day of *S. Cressina*, Virgin and Martyr, which is the twenty fourth day, at the Church of *S. Maria Maggiore* there are forty years Indulgence; and at the Church of *S. Mary Magdalen* forty eight years.

The day of *S. James* Apostle, which is the twenty fifth day, is a Station to his Church, and there they have a plenary remission of their sins.

At *S. Maria Maggiore*, the same day, there is a Plenary Indulgence.

Moreover, the same day, and in all the Feasts of the Apostles, there is at the Church of *S. Peter*, and at the Church of *S. Philip* and *James*, a Plenary Indulgence.

The day of *S. Anne*, which is the twenty sixth day, at her Church there is a Plenary Indulgence.

The day of *S. Pantaleone*, which is the twenty seventh day, at his Church there is a Plenary Indulgence.

The same day, at the Church of *S. Maria Maggiore*, there are forty years Indulgence.

The day of *S. Nazario* and *Celso*, which is the twenty eighth day, at the Church of *Santa Croce*, there are three hundred years Indulgence.

The

The same day, at *S. Maria de gli Angioli*, is the like Indulgence.

The day of *S. Martha*, which is the twenty ninth day, at her Church there is a Plenary Indulgence.

The same day, at the Church of *S. Sebastian*, there are five thousand years Indulgence.

The day of *S. Abdon and Sennen*, which is the thirtieth day, at the Church of *S. Mark*, they have plenary remission of their sins.

## AUGUST.

**T**he day of *S. Peter in Vincula*, which is the first day of *August*, is a Station to his Church, and there they have a plenary remission of their sins for eight days following.

The same day, at the Church of *della Nonciata*, they have a thousand years Indulgence.

At the Church of *S. Peter*, the same day, they have an Indulgence of twelve thousand years, and of as many times forty days space, and the forgiveness of the third part of their sins.

Moreover, at *S. John Lateran*, the same day, they have a plenary remission of their sins.

The day of the Dedication of *S. Maria de gli Angioli*, or *della Portiuncula*, the which was the first Church of the Order of *S. Francis*, at the Church of *S. Maria Maggiore* is a Plenary Indulgence.

The day of the finding out of *S. Stephen*, which is the third day of *August*, is a Station to the Church of *S. Laurence without the Wall*, and there they have a plenary remission of their sins.

The day of *S. Domedico*, which is the fourth day, is a Station to the Church of *Minerva*, and there is a Plenary Indulgence.

The day of the Feast of *S. Maria della Neve*, which is the fifth day, at the Church of *S. Maria Maggiore* is a Plenary Indulgence.

The same day, at the Church of *S. Maria de gli Angioli*, they have a plenary remission of their sins.

Moreover also the same day, at *S. Maria della Pace*, they have a Plenary Indulgence.

The day of the Transfiguration of our Lord and Saviour Jesus Christ, which is the sixth day, is a Station to *S. John Lateran*, and there is a Plenary Indulgence.

The same day at *Santa Croce in Hierusalem*, it being also the Feast of *S. Sisto*, there are very many Indulgences.

Also the same day, at *S. Maria de gli Angioli*, are the like Indulgences.

The day of *S. Ciriaco, Largo*, and *Smaragda*, which is the eighth day, at the Church of *S. Ciriaco*, they have a plenary remission of their sins.

The same day, at the Church of *S. Sebastiano*, are a thousand years Indulgence.

The day of *S. Laurence*, which is the tenth day, at the Church of *S. Laurence* without the Wall, they have an Indulgence of an hundred years, and of as many times forty days space, and a plenary remission of their sins; and it continueth thus during the *Octave* of the same Feast.

Moreover, in the said Church, they have daily, during the said *Octave*, one hundred fifty eight thousand, and six hundred fifty eight years, and two hundred eighty five days, and any day, a thousand years, and a Plenary Indulgence, and the remission of the third part of their sins.

The day of *S. Clare*, of the Order of *S. Francis*, which is the twelfth day, is a Station to the Church of *S. Sylvester*, and there they have plenary remission of their sins.

The same day, at *S. Maria Maggiore*, is a Plenary Indulgence; and at *Santa Croce* an hundred years Indulgence.

The day of *S. Eusebio* Confessor, which is the fourteenth day, at his Church there are a thousand years Indulgence.

The same day, at *S. Maria Maggiore*, are a thousand years Indulgence.

The *Vigil* of the Assumption of our Lady, at *S. Maria del Popolo*, at *Vespers*, is a Plenary Indulgence.

The day of the Feast of the said Assumption, which is the fifteenth day, is a Station to *S. Maria Maggiore*, and there they have a thousand years Indulgence, and a plenary remission of their sins; and thus it continueth the whole *Octave*.

At *S. Maria del Popolo* is a Plenary Indulgence, and the same continueth daily as above, granted by Pope *Sisto* the fourth.

Moreover, the same day is a Plenary Indulgence at *S. Maria Maggiore*,

At *S. Maria Araceli*,

At *S. Maria de gli Angioli*,

And at *S. Maria della Pace*.

Moreover, at *S. Spirito in Saffia*, the same day, are two thousand years Indulgence; and thus it continueth, during the whole *Octave*, granted by Pope *Innocent* the sixth.

Note also, that from the said Feast, until after the day of the *Nativity*

tivity of our Lady, which is the eighth day of *September*, at *S. Maria Maggiore* they have any day twelve years Indulgence, and the forgiveness of the third part of their sins.

Moreover, at the Church of *S. Peter*, the day of the said Assumption, and every day during the *Octave*, there are eight hundred fifty one thousand, one hundred sixty two years, and an hundred days of Indulgence.

The day of *S. Rocco*, which is the sixteenth day, at his Church there is a Plenary Indulgence.

The *Sunday* after the *Octave* of the Assumption is a Station to the Church of *S. Maria de Araceli*, and there is a Plenary Indulgence.

The day of *S. Lodovico* Confessor, of the Order of *S. Francis*, which is the nineteenth day, is a Station to *S. Maria de Araceli*, and there they have remission of all their sins.

The day of *S. Anastasio* Martyr, which is the twenty first day, is a Station to his Church, and there they have remission of all their sins.

The *Octave* of the Assumption of our Lady, which is the twenty second day, is a Station to *S. Maria in Transevere*, and there is a Plenary Indulgence.

The day of *S. Bartholemew* Apostle, which is the twenty fourth day, is a Station to his Church, and there is a plenary remission.

The same day, at *S. John Lateran*, is the like Indulgence.

Moreover, at *S. Paul's*, and at *S. Philip's* and *James's*, they have a plenary remission of their sins; and so they have in every of the Feasts of the Apostles.

The day of *S. Lodovico*, King of *France*, which is the twenty fifth day, is a Station to *S. Luigi*, belonging to the *French*, and there is a Plenary Indulgence.

The day of *S. Augustine* Bishop, which is the twenty eighth day, at his Church there is a Plenary Indulgence.

The same day, at *S. Maria Maggiore*, are a thousand years Indulgence.

The day of the Decollation of *S. John Baptist*, which is the twenty ninth day, is a Station to his Church, and there is a Plenary Indulgence.

The same day, at the Church of *S. John Lateran*, is the like Indulgence.

## S E P T E M B E R.

**T**He day of *S. Egidio* Abbot, which is the first day of *September*, is a Station to his Church, and there is a Plenary Indulgence.

The *Vigil* of the Nativity of our Lady, which is the seventh day, there is in the Evening, at the Church of *S. Maria del Popolo*, a Plenary Indulgence.

The day of the Nativity of our Lady, which is the eighth day, is a Station to the Church of *S. Maria Maggiore*, and there they have a thousand years Indulgence, and a plenary remission of their sins.

Moreover, the same day at *S. Maria Rotonda*, they have an Indulgence Plenary, and an Indulgence of one hundred fifty nine thousand seven hundred and ninety years, and of one hundred eighty five days.

Also there is an Indulgence Plenary the same day at *S. Maria de Araceli*.

At *S. Maria in Via Lata*.

At *S. Maria della Pace*.

At *S. Maria de gli Angeli*.

At *S. Maria del Popolo*: And thus there is also, during the *Octave* of the same Feast, granted by *Pope Sixto* the fourth.

At *S. Spirito in Sassia*, the same day, there are eight thousand eight hundred years Indulgence; and thus there is daily, during the said *Octave*.

Moreover, the same day is a Station to *S. Maria di Loreto* in *Rome*, where there is a Plenary Indulgence, both for the Living and Dead.

The day of *S. Adrian* Martyr, which is the eighth day also, at the Church of *S. Maria Maggiore*, there are two hundred years Indulgence.

The day of *S. Nicholas da Tolentino*, which is the tenth day, is a Station to *S. Maria del Popolo*, and there they have plenary remission of their sins.

The same day, at the Church of *S. Augustine*, is the like Indulgence.

Moreover, the *Sunday* between the day of *S. Nicholas da Tolentino*, and its *Octave*, at the Church of *S. Augustine*, is a Plenary Indulgence, granted by *Pope Boniface* the seventh.

The Feast of the Exaltation of the *Holy Cross*, which is the fourteenth day, is a Station to *Santa Croce* in *Jerusalem*, and there they have a thousand and forty years, and the remission of the third part

of their Sins, and one hundred fifty six thousand sixty four years, and forty five days of Indulgence, and moreover the forgiveness of their sins during the Octave of the same Feast.

The same day at *S. Maria degli Angioli*, they have a plenary Remission of their sins, and thus they have daily during the Octave.

Moreover the same day at the Church of *S. John Lateran* in the Oratory of *Santa Croce*, is a plenary Indulgence.

Moreover the same day also, at the most holy crucifix in the Church of *S. Marcello*, is a plenary Indulgence granted by Pope Gregory the thirteenth.

The day of *S. Enfemia Lucia*, and *Geminiano*, at the Church of *S. John Lateran*, are a thousand years Indulgence.

The *Wednesday* after the Feast of the Holy Cross, which is *Ember-Wednesday*, is a Station to the Church of *S. Maria Maggiore*; and there they have an Indulgence of eighteen thousand years, and of eighteen thousand times forty days space, and the forgiveness of the third part of their sins.

The *Fryday* after the said *Wednesday* is a Station to *S. Apostolo*, and there they have eighteen thousand years Indulgence, and a plenary Remission of their sins.

The *Saturday* following is a Station to *S. Peters*, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and the Remission of the third part their sins, and each delivereth a Soul from Purgatory.

The day of *S. Eustachio* and his company, which is the twentieth day, at his Church there is a plenary Indulgence.

The same day at the Church of *S. Sebastian* are thirteen years Indulgence.

The day of *S. Matthew* Apostle and Evangelist, which is the twenty first day, is a Station to his Church, and there they have a plenary Remission of their sins.

The same day at the Church of *S. Laurence* they have an Indulgence plenary, and an hundred and thirty years Indulgence.

Moreover the same day at the Church of *S. Peter*, and at the Church of *S. Philip* and *James*, is a plenary Indulgence.

The day of *S. Cosmo* and *Damiano*, which is the twenty-seventh day, at their Church there is a plenary Indulgence after the manner of *Indulgence* granted by Pope Leo the tenth.

The same day at the Church of *S. Sebastian* is an Indulgence of seven thousand years.

The day of *S. Michael*, which is the twenty-ninth day, is a Station



to his Church, and there they have a plenary Remission of their sins.

At *S. Angelo* in *Pescaria* the same day they have also a plenary Remission of their sins.

Moreover the same day at *S. Maggiore* they have an Indulgence plenary, and one hundred fifty four thousand nine hundred ninety one years, and two hundred and nine days of Indulgence.

The day of *S. Girolamo*, which is the thirtieth day, at the Church of *S. Maria Maggiore* they have a plenary Remission of their sins, and two thousand years of Indulgence; and moreover two hundred fifty eight thousand seven hundred and ninety years, and two hundred eighty five days of Indulgence.

## O C T O B E R.

**T**He day of the Feast of the blessed Father *Serafico* a holy *Franciscan*, which is the fourth day of *October*, is a Station to the Church of *S. Francis* in *Transtevere*, and here they have a plenary Remission of their sins; and thus they have daily during the Octave of the Feast.

At the Church of *S. Paul* the same day they have one hundred eighty-five thousand nine-hundred sixty-eight years, and two hundred eighty-five days of Indulgence; and thus they have daily as above said.

The day of *S. Calisto* Pope and Martyr, which is the fourteenth day, at the Church of *S. Sebastian*, because of the Cemetery of the said Pope, where are buried one-hundred seventy four thousand Martyrs, of which eighteen were Popes, there is a plenary indulgence.

The first Sunday after the Feast of the above-said *S. Calisto*, is a Station to *S. Maria* in *Transtevere*.

The day of *S. Luke* Evangelist, which is the eighteenth day, is a Station to his Church, and there they have a plenary remission of their sins.

The same day at *S. Maria Maggiore* are a thousand years indulgence.

The day of *S. Theodoro*, which is the twenty-third day, at his Church there is a plenary Indulgence.

The day of *S. Simeon* and *Jude* Apostles, which is the twenty-eight day, is a Station to the Church of *S. Peter*, and there they have a plenary remission of their sins, and the same they have in all the Feasts of the Apostles.

The day of *S. Philip* and *James*, is the like Indulgence.

## N O V E M.

## NOVEMBER

**T**He day of the Commemoration of all Saints, which is the first day of *November*, is a Station to *S. Maria Rotonda*, and there they have one hundred fifty five thousand nine hundred ninety two years, and an hundred days Indulgence, and moreover an Indulgence plenary; and thus they have daily during the Octave of the same Feast.

The same day at *S. Spirito* in *Sassia* they have an Indulgence of three thou and years, and of three thousand times forty days space, granted by Pope *Boniface* the twelfth, and thus they have daily until after the day of *S. Leonard*, which is the sixth day of this month.

Also the same day at the Church of *S. Prassede* they have an hundred and twenty thousand years, and an hundred and twenty times forty days space, and the Remission of the third part of their sins.

And moreover at *S. Babiana* there are sixty thousand years Indulgence.

The day of the Commemoration of all the dead, which is the second day, is a Station to the Church of *S. Gregory*, and there every one hath a plenary Remission of his sins; and thus he hath every day during the Octave of the Commemoration, and moreover he delivereth a Soul from Purgatory.

The same day also, and at the same Church, there are an hundred fifty four thousand nine hundred ninety one years, and two hundred days of Indulgence; and thus there is daily during the Octave.

Moreover the same day also at *S. Maria Maggiore*, is a plenary Indulgence, and thus there is daily during the Octave; and moreover each one taketh as aforesaid a Soul from Purgatory.

The same day also at *S. James* in *Augusta* is a plenary Indulgence.

Upon the Octave of any *S.* there is at *S. Peters* a plenary Remission of their sins.

The day of the four *Santi Coronati*, which is the eighth day, at their Church there is a plenary Indulgence.

The day of the Dedication of *S. Salvatore*, which is the ninth day, is a Station to *S. John Lateran*, and there they have a plenary Remission of their sins; an hundred years, and three hundred days; and moreover one hundred fifty four thousand six hundred eighty three years, and two hundred eighty five days of Indulgence.

The day of *S. Triphone*, which is the tenth day, at his Church there is a plenary Indulgence.

The same day also, they Celebrate the Feast of *S. Respicio* and *Ninfa*, in which at the Church of *S. Laurence* there are very many Indulgences.

The day of *S. Martin*, which is the Eleventh day, at his Church there is a plenary Indulgence.

The same day at *S. Sebastian* are three hundred years, and three hundred times forty days space, of Indulgence.

At the Church of *S. Peter*, the same day, they have a plenary Remission of their sins.

The day of the Dedication of *S. Peter* and *Paul*, which is the eighteenth day, is a Station to the Church of *S. Peter*, and there they have a plenary Remission of their sins, and an Indulgence of an eleven thousand years, and of an eleven thousand times forty days space, and the Remission of the third part of their sins; and moreover one hundred fifty nine thousand nine hundred sixty four years, and two hundred eighty five days of Indulgence.

The same day at the Church of *S. Paul* they have an Indulgence of a thousand years, and of a thousand times forty days space, and a plenary Remission of their sins.

The day of *S. Elizabeth* Daughter to the King of *Hungary*, at *Santa Croce* are ten thousand one hundred years Indulgence.

The same day at *S. Maria de gli Angeli* are ten thousand years Indulgence.

The day of the presentation of the blessed Virgin *Mary* in the Temple, which is the twenty first day, is a Station to *S. Maria Maggiore*, and there they have a thousand years Indulgence, and moreover a plenary Indulgence.

At the Church of *S. Maria della Pace* the same day is a plenary Indulgence.

The day of *S. Cecilia*, which is the twenty second day, at her Church there is a plenary Indulgence.

The same day at *S. Maria in Araceli*, are twenty years Indulgence, and moreover an Indulgence of one hundred fifty nine thousand seven hundred and ninety years, and two hundred eighty five days.

The day of *S. Clement* Pope, which is the twenty third day, is a Station to his Church, and there is a plenary Indulgence.

The same day at *S. Peters* are one hundred fifty eight thousand nine hundred sixty six years, and two hundred and fifty days of Indulgence.

Also the same day being the day of *S. Felicia Martyr*, at *Santa Croce* are forty years Indulgence.

The day of *S. Crisogono*, which is the twenty fourth day, is a Station to his Church, and there they have plenary Remission of their sins.

The same day at *S. Maria Maggiore* are a thousand years indulgence.

The day of *S. Saturnino*, which is the twenty ninth day, at the Church of *S. Sebastian* are an hundred years Indulgence.

The day of *S. Andrew* Apostle, which is the thirtieth day, is a Station to the Church of *S. Peter*, and there is a plenary Indulgence, as there is also in all the Feasts of the Apostles; and moreover they have there a thousand years Indulgence, and the Remission of the third part of their sins, and also one hundred fifty nine thousand nine hundred seventy nine years, and forty five days of Indulgence.

At the Church of *S. James* and *Philip* the same day they have a plenary Remission of their sins.

At *S. Andrews* without *Porta del Popolo*, a Church built by Pope *Julio* the third, is a plenary Indulgence both for the Living and the Dead.

Moreover the same day at *S. Catharine de Fornari* there is a plenary Jubily granted by Pope *Julio* the third.

*The Indulgences in the four Sundays of  
Advent.*

**T**He first Sunday of *Advent*, is a Station to *S. Maria Maggiore*, and there they have twenty eight thousand years Indulgence, and moreover the forgiveness of the third part of their sins.

The same day at *S. Peters* they have a plenary Remission of their sins.

The second Sunday of *Advent* is a Station to *Santa Croce in Jerusalem*, and there they have eleven thousand years Indulgence, and a plenary Remission of their sins.

The same day at *S. Maria de gli Angioli* is the like Indulgence.

The third Sunday of *Advent* is a Station to *S. Peters*, and there they have twenty eight thousand years Indulgence, and twenty eight thousand times forty days space, and a plenary Remission of their sins.

The fourth Sunday of *Advent* is also a Station to *S. Peters*, and there they have a plenary Indulgence.

The

The same day at *S. Apostolo* they have twenty eight thousand years Indulgence, and a plenary Remission of their sins.

# D E C E M B E R.

**T**He day of *S. Babina* Virgin and Martyr, which is the second day of *December*, is a Station to her Church, and there they have a plenary remission of their sins.

The same day at *S. Maria Maggiore* are nine thousand years Indulgence.

The day of *S. Barbara* Virgin and Martyr, which is the fourth day, at her Church there are sixteen thousand years Indulgence.

At *Santa Croce* the same day there are a thousand years Indulgence.

The day of *S. Saba* Abbot, which is the first day, at his Church there is a plenary Remission of every ones sins.

The same day at *S. Peters* are an hundred years Indulgence.

The day of *S. Nicholas* Bishop, which is the sixth day, is a Station to *S. Nicholas delle Carceri*, and there they have a plenary Remission of their sins, and moreover three hundred years, and three hundred times forty days space of Indulgence; and also an Indulgence plenary.

The same day at *Santa Croce* in *Jerusalem* is a plenary Indulgence.

The same day also at *S. Maria de gli Angioli* is the like Indulgence.

The day of *S. Ambrose*, which is the seventh day, at his Church there is a plenary Indulgence.

The same day at *S. Peters* are a thousand years Indulgence.

The day of the Conception of the blessed Virgin *Mary* which is the eight day, is a Station to *S. Maria Maggiore*, and there they have a thousand years Indulgence, and a plenary Remission of their sins.

The same day at *S. Maria Rotonda*, and also at *S. Maria de gli Angioli*, is a plenary Indulgence.

Moreover likewise there is a plenary Indulgence the same day, and likewise daily during the Octave of the same Feast, these at three ensuing Churches; to wit,

*S. Maria in Araceli.*

*S. Maria del Popolo*, and

*S. Maria della Pace.*

The day of *S. Lucia* Virgin and Martyr, which is the thirteenth day

day, at her Church they have a plenary Remission of their sins.

The *Wednesday* after *S. Lucia* being Ember *Wednesday* is a Station to *S. Maria Maggiore*, and there they have twenty eight thousand years Indulgence, and twenty eight thousand times forty days space, and the Remission of the third part of their sins, and moreover a plenary Indulgence.

The *Fryday* following the said *Wednesday*, is a Station to *S. Apostolo*, and there they have ten thousand years Indulgence, and a plenary Remission of their sins.

Upon *Saturday* in the same week, it being Ember *Saturday*, is a Station to *S. Peters*, and there they have twenty eight thousand years, and twenty eight thousand times forty days space of Indulgence.

The day of *S. Thomas* Apostle which is the twenty first day, at his Church they have a plenary Remission of their sins.

The same day at the Church of *S. Paul* is a plenary Indulgence.

The same day also at the Church of *S. Peter*, and also at the Church of *S. Philip* and *James*, is a plenary Indulgence; and thus there is also in all the Feasts of the Apostles.

The Vigil of the Nativity of our Lord Jesus Christ, which is the twenty fourth day, is a Station to *S. Maria Maggiore*, and there they have twenty eight thousand years, and twenty eight thousand times forty days space of Indulgence, and the Remission of the third part of their sins.

The Night of Christs Nativity is a Station to the Chappel of *Presepio* in the Church of *S. Maria Maggiore*, and there at the singing of the first Mass, they have a plenary Remission of their sins.

At *S. Maria* in *Arceli* the same Night they have a plenary Remission of their sins.

Upon the day of the Nativity of Christ, which is the twenty fifth day, at the second Mass, is a Station to *S. Anastasia*, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and a plenary Remission of their sins.

At the third Mass, upon the day of Christs Nativity is a Station to *S. Maria Maggiore*, and there they have one hundred fifty nine thousand seven hundred and ninety years, and two hundred eighty five days of Indulgence.

Also upon the day of Christs Nativity is a Station to the Chappel of *Presepio* in *S. Maria Maggiore*, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and a plenary Remission of their sins.

In each of the three Masses upon the day of Christs Nativity, at the Church of *S. Maria Maggiore*, is an Indulgence plenary, and moreover a thousand years Indulgence.

Also the same day at *S. Maria in Araceli*, are all the said Indulgences. And at *S. Maria de gli Angioli* is a plenary Indulgence.

The day of *S. Anastasia* Martyr, which is also the day of Christs Nativity, at the Church of *S. Maria Maggiore* are a thousand years Indulgences.

The day of *S. Stephen Proto-Martyr*, which is the twenty sixt day, is a Station to *S. Laurence* without the wall, where reposeth his holy Body, and there each hath a plenary Remission of his sins.

The same day at *S. Stephen in Monte Celio*, they have one hundred fifty four thousand nine hundred ninety one years, and two hundred days of Indulgence, and a plenary Remission of their sins.

Also the same day at the Church of the said *S. Laurence*, they have an Indulgence of an hundred years, and of an hundred times forty days space, and the Remission of the third part of their sins: and thus they have daily during the Octave of the same Feast.

The day of *S. John* Apostle and Evangelist, which is the twenty seventh day, is a Station to *S. Maria Maggiore*, and there is a plenary Remission of every ones sins.

The same day also is a Station to the Church of *S. John Lateran*, and there they have an Indulgence of twenty eight thousand years, and of twenty eight thousand times forty days space, and a plenary Indulgence, and the delivering of a Soul from Purgatory, and moreover Infinite Indulgences.

Moreover also the same day, both at the Church of *S. Peter*, and at the Church of *S. Philip and James*, they have a plenary Remission of their sins. And at the Church of *S. Paul* there are an hundred years Indulgence.

The day of the Holy Innocents, which is the twenty eight day, is a Station to *S. Pauls*, and there they have an Indulgence of fifteen thousand years, and of fifteen thousand times forty days space, and a plenary Remission of their sins; and moreover there are one hundred fifty five thousand two hundred ninety one years, and two hundred days of Indulgence.

The day of *S. Silvester*, which is the thirty first day, is a Station to his Church, and there is a plenary Indulgence.

The same day at the Church of *S. John Lateran* is an Indulgence plenary, and moreover ten thousand years of Indulgence.

Also the same day at the Church of *S. Maria in Transverre*, there are



are one hundred fifty eight thousand nine hundred fifty eight years and two hundred eighty five days of Indulgence.

*Moreover there are many other great Indulgences any day in divers places and Churches of Rome, and in the Dedication of the Altars, and of the Churches, and in divers times, places, and Feasts of the Saints, which do greatly increase the aforesaid Indulgences.*

### CLASSE III.

*The Indulgences in the holy Land, which are gained not only by devout Pilgrims, and such others as visit the sacred places where they are to be obtained, but also by those invested with the habit of the holy order of the Servants of our Lady.*

#### *The Indulgences at Mount Sion.*

**I**N the place where Christ made his last Supper, is a plenary Indulgence.

In the Chappel of S. Thomas Apostle, where our Lord appeared to him, is a plenary Indulgence.

In the Chappel where the Holy Ghost descended the Day of Pentecost, is a plenary Indulgence.

In the place where our Lady died is a plenary Indulgence.

In the place where S. Matthias was elected Apostle, there are seven years and seven times forty days space of Indulgence.

In the place where S. James the Apostle was chosen the first Bishop of Jerusalem, there are seven years and seven times forty days space of Indulgence.

In the Chappel where S. John Evangelist said Mass to our Lady, are seven years, and seven times forty days space of Indulgence.

In the place where the holy Apostles separated themselves for to go to Preach the Gospel to the whole world, are seven years and seven times forty days space of Indulgence.

In the place where was Translated the body of S. Stephen Protomartyr, are seven years, and seven times forty days space of Indulgence.

In the Chappel, that formerly was the Kitchen in which the  
G
Paschal

Paschal Lamb was roasted for Christ, are seven years, and seven times forty days space of Indulgence.

In the entrance of the house of *Caiphas*, where a Maid Portress said to *Peter*, *Thou wast with Jesus Christ of Galilee*, are seven years and seven times forty days space of Indulgence.

In the midst of the same House, where *Peter* denied Christ, are seven years, and seven times forty days space of Indulgence.

Near to that House is a place where the Cock Crew, and there are seven years, and seven times forty days space of Indulgence.

In a certain place in the said House of *Caiphas*, where Christ the night before he suffered stood after he was taken till morning, are seven years, and seven times forty days space of Indulgence.

Near to the said house is a place unto which our Lady came, and understanding that her Son was taken, fainted; and there are seven years, and seven times forty days space of Indulgence.

Near to the same House is a place where the *Jews* would have took the body of our Lady, when she was carried to burial; and there are seven years and seven times forty days space of Indulgence.

Upon the said Mount Sion is the place in which they beheaded *S. James* the great, and there is a plenary Indulgence.

#### *The Indulgences at Mount Calvary*

**A**T the place where the Cross of Christ was planted, and where he was crucified, is a plenary Indulgence.

At the place where *Melchisedeck* offered Bread and Wine, are seven years, and seven times forty days space of Indulgence.

At the place where *Abraham* would have sacrificed his Son *Isaac*, are seven years, and seven times forty days space of Indulgence.

At the place where our Lord was taken from the Cross and put into the Bosom of our Lady, is a plenary Indulgence.

At the holy Sepulchre is a plenary Indulgence.

At a certain Chappel, near to the place where Christ was crucified, is a certain Ladder, and there is a plenary Indulgence.

Under the Rock where our Lord was crucified, is a Chappel, in which *S. Helena* found the Cross of Christ, and there is a plenary Indulgence.

In another Chappel is a certain pillar upon which Christ sat after he had been Crowned with Thorns; and there are seven years and seven times forty days space of Indulgence.

In another Chappel, where they did cast lots upon Christs garment,

ment, are seven years, and seven times forty days space of Indulgence.

In a certain Den, where Christ was put whilst his Crucifiers made ready his Cross, are seven years, and seven times forty days space of Indulgence.

In the Garden where our Lord after his Resurrection appeared to *S. Mary Magdalen*, are seven years, and seven times forty days space of Indulgence.

In the place where *S. Mary Magdalen* fainted in the Garden, are seven years, and seven times forty days space of Indulgence.

In the same place is a certain Concavity, like to a Window, where is a part of the Pillar at which Christ was whipped; and there are seven years, and seven times forty days space of Indulgence.

In the Chappel where the Cross was found, is upon the Altar a part of the Cross, and there are seven years, and seven times forty days space of Indulgence.

In the said Chappel is a place, in which after they had found the holy Cross, laying the same upon a Woman departed, it raised her from the dead; and there are seven years and seven times forty days space of Indulgence.

*Indulgences in the City of Jerusalem.*

**A**T the entrance of the City of *Jerusalem*, the Pilgrims obtain forty years and forty days space of Indulgence.

At the golden Gate, by which Christ entred upon Palm-Sunday, is a plenary Indulgence.

In a certain House where they say was born the blessed Virgin *Mary*, is a plenary Indulgence.

In the House where *S. John* Evangelist was born, are seven years and seven times fortie daies space of Indulgence.

In the House of the Woman called *Veronica*, are seven years, and seven times fortie daies space of Indulgence.

In the House of *Simeon* the Prophet, are seven years, and seven times fortie daies space of Indulgence.

In the Temple of *Solomon*, where our Ladie presented Christ, is a plenary Indulgence.

In the place where the Angel descended and troubled the waters, are seven years, and seven times fortie daies space of Indulgence.

In the place where our Lord had wont to preach, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ illuminated the man born blind, are seven years, and seven times fortie daies space of Indulgence.

Near to a certain Stone, where they say our Lord healed many sick People, are seven years, and seven times fortie daies space of Indulgence.

In the Tower of *David*, Christ being of his Race, are seven years and seven times fortie daies space of Indulgence.

In the Dining-Room, where Christ washed the Feet of the Apostles, are seven years, and seven times fortie daies space of Indulgence.

At the house of *S. Lazarus* and his Sisters, in the way by which they took Christ to be crucified, are seven years, and seven times fortie daies space of Indulgence.

In the place where they say our Lord fell down under the Cross, are seven years, and seven times fortie daies space of Indulgence.

In the place where they forced *Simon of Cirene* to carrie the Cross of Christ, are seven years, and seven times fortie daies space of Indulgence.

In the place where are two white Stones, where Christ being wearied through the weight of his Cross did make a little pause or rest; are seven years and seven times fortie daies space of Indulgence.

In the place where our Ladie, seeing Christ with the Cross, did fall down as dead, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ appeared to his Mother *Mary*, after his Resurrection, are seven years, and seven times fortie daies space of Indulgence.

In the place where Christ appeared to the three *Maries*, and said *All Hail*, are seven years, and seven times fortie daies space of Indulgence.

In a Church which was the House where the blessed Virgin inhabited after Christs Ascension, are seven years, and seven times fortie daies space of Indulgence.

In the Oratory where our Ladie had wont to do her Devotions, are seven years, and seven times fortie daies space of Indulgence.

*Indulgences in the Valley of Shiloe.*

**I**N the place called *Acheldemach*, bought with the thirty pence with the which Christ was sold, there are seven years, and seven times fortie daies space of Indulgence. IN

In the place where Christ commanded the Clouds to depart thence, to the end he might see, are seven Years, and seven times forty Daies space of Indulgence.

In the place where S. *Isaiab* the Prophet was sawed a-sunder with a Wooden Saw, are seven Years, and seven times forty Daies space of Indulgence.

In the same Valley is a certain Den, in the which S. *Peter* wept when he had denyed Christ, and there are seven Years, and seven times forty Daies space of Indulgence.

In this Valley also is a certain Fountain in the which the Blessed Virgin washed the Linnens of Jesus Christ, he being a little one, when she came with him to the Temple, and there are seven Years, and seven times forty Daies space of Indulgence.

*Indulgences at the Brook Cedron.*

**A**T this Brook was the Wood for a certain time with the which was made the Cross of Christ, and there are seven Years, and seven times forty Daies space of Indulgence.

In the Garden called *Gethsemane*, where Christ, the Night he was taken, left eight of his Apostles the whilst he prayed, are seven years, and seven times forty Daies space of Indulgence.

In the place where Christ at the same time prayed thrice, and did sweat Blood, are seven Years and seven times forty Daies space of Indulgence.

In a certain Den, where S. *James Alphens* wept after that Christ was taken, vowing that he would neither eat nor drink until he saw him risen again from the Dead, are seven Years, and seven times forty Daies space of Indulgence.

Near to this Brook *Cedron* is the place where was born S. *Zachary*, the Father of S. *John* the Baptist, and there are seven Years, and seven times forty Daies space of Indulgence.

*Indulgences in the Valley of Jehosaphat.*

**I**N the Valley of *Jehosaphat* is the Sepulchre of our Lady, and there is a plenary Indulgence.

Between the said Sepulchre and the City of *Jernusalem* is the place where S. *Stephen* was stoned, and there are seven Years, and seven times forty Daies space of Indulgence.

*Indulgences at Mount Olivet.*

**A**T the foot of Mount Olivet is a little Village called *Bethphage*, from which Christ did ride upon an Ass to *Jerusalem*, and there are fifteen Years, and fifteen times forty Daies space of Indulgence.

At the other side of the Mount, near *Jerusalem*, is the place where Christ beholding the City wept over it, and there are seven Years, and seven times forty Daies space of Indulgence.

Upon the said Mount, where our Lord taught the Apostles to pray, and Composed the *Pater Noster*, are seven Years, and seven times forty Daies space of indulgence.

In the place where our Lord Preached the Beatitudes is the like Indulgence.

Upon the same Mount an Angel (they say) declared to the Blessed Virgin the Passage of Christ, bearing a Palm, and there are seven Years, and seven times forty Daies space of indulgence.

In the place where Christ visibly ascended into Heaven, is a plenary Indulgence.

Upon the same Mount is a place where the Apostles after the coming of the Holy Ghost, composed the Creed, and there are seven Years, and seven times forty Daies space of indulgence.

*The Indulgences at Bethany.*

**I**N the House of *Martha* who lodged Christ, are seven Years, and seven times forty Daies space of indulgence.

In the House of *Mary Magdalen*, are seven Years, and seven times forty Daies space of indulgence.

In the midst of the same House is the place where *Mary* said to Christ, *Lord, if thou hadst been here, &c.* and there are seven Years, and seven times forty Daies space of indulgence.

In the place where *Lazarus* was buried, and raised from the Dead, is a plenary indulgence.

In the House of *Simon* the Leper, where *Mary Magdalen* anointed the Head of Christ, are seven Years, and seven times forty Daies space of indulgence.

*The Indulgences at Bethlechem.*

**A**T the House where Christ was born, is a Plenary indulgence.

In the place where Christ being born was wrapt up in Swadling Clothes is a plenary indulgence.

At the Altar where Jesus Christ was Circumcised is a plenary Indulgence.

In the House where the three Wise-men adored Christ, he being an Infant, are seven Years, and seven times forty Daies space of indulgence.

In the place where the Star vanished from the Wise-men, which before they had seen in the East, and which had conducted them to Bethlechem, are seven Years, and seven times forty Daies space of indulgence.

In a certain Chappel, where are the Sepulchres of the Holy Innocents, are seven Years and seven times forty Daies space of Indulgence.

Moreover in a certain Church, entituled, *The Church of the Blessed Virgin*, where the Angels appeared to our Lady, shewing her the way to Egypt, to the end she might fly thither with her Infant Jesus, are seven Years, and seven times forty Daies space of indulgence.

In the place where the Angels appeared to the Shepherds singing *Gloria in Excelsis Deo*, are seven Years, and seven times forty Daies space of indulgence.

*The Indulgences at Nazareth.*

**I**N the place where the Blessed Virgin was saluted by the Angel, is a plenary indulgence.

In the House of S. *Joachim* the Father of the Blessed Virgin *Mary*, at which is a certain Monastery, are seven years, and seven times forty Daies space of indulgence.

At a certain Fountain, from which Christ, being a little one, had wont to fetch Water and carry to his Mother, are seven Years, and seven times forty Daies space of indulgence.

In the the House to which our Lady, being a little one, went to School to learn to read, are seven Years, and seven times forty Daies space of indulgence.



In the House where were born *S. James Thadens*, and *S. John Evangelist*, are ten Years, and thirty times forty Daies space of indulgence.

*The Indulgences in the Mountainous Parts of Judea.*

**I**N a Church which was formerly the House of *Zachary*, the Father of *S. John* the Baptist, where the Blessed Virgin saluted *Elizabeth*, and in which was born *S. John* the Baptist, are seven Years, and seven times forty Daies space of indulgence.

In the place where *Zachary* writ the name of his Son *John*, and said, *Blessed be the Lord God of Israel*, &c. are seven years, and seven times forty daies space of indulgence.

*The Indulgences in the Valley of Hebron.*

**I**N the place where they say was buried *Adam*, our first Father, are seven years, and seven times forty Daies space of indulgence.

In the same Valley, in a certain Den, in which lyeth buried *Abraham*, *Isaac*, and *Jacob*, are seven years, and seven times forty daies space of indulgence.

Moreover in a certain place therein, where the Wood grew with which was made the Crois of Christ, are twenty years, and twenty times forty daies space of indulgence.

*The Indulgences at Galilee.*

**I**N the Desart, whercin Christ fasted fortie daies, is a plenarie indulgence.

On the Mount upon which the Devil conducted Christ, are seven Years, and seven times fortie daies space of indulgence.

In the desart, where *S. John* Baptist did Penance, are seven Years, and seven times fortie daies space of indulgence.

In the River *Jordan*, where Christ was Baptised, is a plenary indulgence.

Beside the River *Jordan* is a certain Monasterie, in which is a little piece of the Crois of Christ, and there are seven Years, and seven times fortie daies space of indulgence.

There is also another Monasterie of *S. John* the Baptist, and there are seven years, and seven times fortie daies space of indulgence.

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## CLASSE IV.

*The Indulgences at S. James of Galitia in Compostella, the which are gained not only by holy Pilgrims, and such others devoutly visiting the same Church, but also by those of the holy order of the Servants of S. Mary.*

**F**irst, whatsoever person shall at any time go to S. *James of Galitia*, obtaineth the Remission of the third part of his sins.

2dly, Whosoever goeth to visit the said Church, and going, returning, or in his stay there, happeneth to die, so it be with true Contrition for his errors, hath a plenary Remission of his sins.

3dly, Everie one that goeth in the procession which they make upon *Sunday* in the same Church, hath for everie procession and consecration fortie daies Indulgence, and the same he hath each day in the Week, until the next *Sunday* ensuing, and moreover he hath an Indulgence of three hundred daies, and the forgiveness of the third part of his sins.

4thly, In the Feast of the Dedication of the same Church, and in the Vigil and Feast of S. *James*, they have six hundred daies Indulgence, and a Remission of the third part of their sins.

5thly, Every one that hearkeneth to the Mass of an Arch-bishop, or of a Cardinal, at the Altar of S. *James*, hath six hundred daies of Indulgence, and the Remission of the third part of his sins.

6thly, *Calisto* the Pope hath granted, that when the Feast of S. *James* happeneth to be celebrated upon a *Sunday*, all the same year, whosoever goeth on Pilgrimage, truly penitent and confessed, shall be absolved from all his sins.

## CLASSE V.

*The Indulgences granted by divers Popes to those that shall use certain devotions; all which, as well as to others, appertain to the Brothers and Sisters of the holy order of the Servants of S. Mary.*

**T**O those that shall say the Divine Office, and the Canonical hours, for any time they shall say the same, *Leo* the eleventh hath granted the forgiveness of the third part of their sins, and *Martin* the fifth hath granted an hundred daies Indulgence.

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To those that shall say the Office for the Dead, or the seven Psalms, or the Gradual, *Leo* the tenth hath granted a plenarie Indulgence.

To those that shall say the Psalmes of the passion, the which are ten, the first whereof begineth with *Deus Deus meus respice in me*, and the last with *In te Domine speravi*; *Leo* the tenth hath granted a plenarie Indulgence.

They are called the Psalmes of the Passion, because it is believed that Christ said the same in his mind upon the Crois, for the first speech of the seven he then uttered, he spake the beginning of the first of the said Psalmes, saying, *Deus, Deus meus*: and the last speech which he made, which was, *In manus tuas Domine commendo spiritum meum*, is found in the last of the said Psalmes, *In te Domine speravi*.

To those that say the Psalmes, the *Antiphon*, the *Versicle*, and the Prayer of the name of *Jesus*, *Leo* the tenth hath granted a plenarie Indulgence.

They are called the Psalmes of the name of *Jesus*, because the letters wherewith they begin, answer to the name of *Jesus*; the first beginning with an *J*, the second with an *E*, the third with an *S*, &c. In saying whereof, first they say the *Antiphon*, to wit, *In nomine Jesu*. Afterward they say the first of the said Psalmes, viz. *Jubilate Deo omnis Terra*; next they say the second of the said Psalmes, namely, *Exaudiat te Dominus*; then they say the third of the said Psalmes; to wit, *Saluum me fac Deus*; then the fourth, which is, *Usquequò Domine Oblivisceris me*; Next the fifth, namely, *Sape Expugnaverunt me à juventute mea*. After the Psalmes they say the *Antiphon*, *In Nomine Jesu omne genu flectatur, Cælestium, Terrestrium, & Infernorum, quia Dominus Jesus Christus in gloria est Dei Patris*. Then they say the *versicle*, *Sit nomen Domini Benedictum*, afterward they Answer, *Ante solus permanet nomen ejus*. Then they say, *Orenus*, and lastly they say, *Onnipotens sempiternus Deus, dirige Actus nostros in Beneplacito tuo, ut in nomine Dilecti filii tui mereamur bonis operibus abundare. Per eundem Christum Dominum nostrum. Amen*.

To those that shall say one *Miserere* before an Altar, *Sisto* the fourth hath granted all the Indulgences that are that day in *Rome*.

And *Julio* the second hath adjoined, that saying every day one *Miserere* with the prayer for the Pope, *Deus omnium fidelium Pastor & Rector*, &c. shall obtain all the Indulgences that are to be had in the whole world.

To those that shall say fifteen *Pater-Nosters*, and fifteen *Ave-Maria's*,

*ria's*, in memory of the Wounds of Christ, *Leo* the Tenth hath granted fifteen thousand years Indulgence.

To those that shall say fifteen *Pater-Noster's*, and fifteen *Ave-Maria's*, for those that are in mortal sin, *Leo* the Tenth hath granted for any time they shall say the same, the Remission of the third part of their sins.

To those that shall say five *Pater-Noster's* and five *Ave Maria's*, praying for the happy Estate of the Holy Church, *Leo* the Tenth hath granted all the Indulgences that are that day in *Rome*.

To those that shall say five *Pater-Noster's* and five *Ave-Maria's*, in honour and memory of the five Wounds of Christ, *Leo* the Tenth hath granted ten thousand years, and ten thousand days of Indulgence.

To those that shall say once in the day one *Pater-Noster*, and at the end thereof three times *Jesu*, *Leo* the Tenth hath granted three thousand years Indulgence.

To those that shall say an *Ave-Maria* when they F A R T, *John* the Twenty Second hath granted forty days Indulgence.

To those that shall say the Crown of our Lord, which containeth thirty three *Pater-Noster's* and thirty three *Ave-Maria's*, in memory of the years of *Jesus Christ*, *Julio* the Second, and *Leo* the Tenth, have granted a plenary Indulgence.

To those that shall say the Crown of our Lady, the which containeth sixty three *Ave-Maria's*, and seven *Pater-Nosters*, *Leo* the Tenth hath granted a plenary Indulgence. This Crown they are wont to say all over *Italy*, but out of *Italy* they use to say for the Crown of our Lady seventy three *Ave-Maria's*, and eight *Pater Noster's*, and *John* the Twenty Second, hath granted to those that shall say this Crown, a plenary Indulgence.

To those that shall say the Crown of our Lady the day of *S. John ante Portam Latinam*, which is the sixth day of *May*, *Leo* the Tenth hath granted they shall thereby deliver a Soul from Purgatory, and the like he hath granted they shall do, saying the said Crown the day of *S. John Evangelist*, which is the twenty seventh day of *December*.

To those that shall say the Rosary of the Blessed Virgin, *Sisto* the Fourth hath granted for every fiftieth, five years and five times forty days space of Indulgence.

To those that shall say the Mass of the most holy Rosary, or hearken to one of the said Masses, *Paul* the Third hath granted as many Indulgences as if they should say the Rosary a whole Week,

which would come to eighty eight years, twenty two times forty days space, and an hundred and fifty days; and Pope *Gregory* the Thirteenth hath granted them a plenary Indulgence, and the deliverance of a Soul from Purgatory.

To those that shall say or hear the Mass of the Conception, *Leo* the Tenth hath granted a plenary Indulgence.

To those that shall say in honour of the Blessed Virgin some one of these Hims, to wit, *Quem Terra Pontus*, or, *O Gloriosa Domina*, or the Versicle *Maria Mater gratia*, *Alexander* the Sixth hath granted for every time they say the same, ten years Indulgence.

To those that bow at the name of Jesus, and at the Versicle *Gloria Patri, & Filio, & Spiritui Sancto*, *John* the Twenty Second hath granted for any time they do the same, forty days Indulgence.

To those that shall kneel; or bow the knee, when they say, *To ergo Quæsumus famulis tuis subveni, &c.* *Benedict* the Thirteenth hath granted three times forty days space of Indulgence; and to those that shall bow the Head at the Speech of the Preface in the Mass, *Gratias agamus Domino Deo nostro*, an hundred days Indulgence.

To those that Communicate, *Innocent* the Eighth, and *Leo* the Tenth, have granted a plenary Indulgence.

To those that by reason of Sickneſs, or other just Impediment cannot say the Canonical Hours, or the *Ave-Maria's*, or the *Pater-Noster's* belonging to their Rule, *Leo* the Tenth hath granted that saying a Hymne, or a *Pater-Noster*, or any other thing, according to the judgment of their Prelate or Corrector, they shall satisfy as if they had said the Hours Canonical. And the same Pope hath granted that if any one, saying his Office in the Quire, or in the Passage, or any other place, did not, by reason of idleness, Negligence, Malice, or a wandring mind, speak his words intirely out, or intirely utter them, saying a *Pater-Noster*, or an Hymne, or a *Salva Regina*, or other thing imposed by his Prelate and Superiour, he shall make satisfaction.

To those that are sick and infirm and cannot Fast, *Sisto* the Fourth hath granted that they are not bound. And *Innocent* the Eighth hath granted they may gain any Indulgence in the Infirmary, in the Cell, or in Bed, saying five *Pater-Noster's*, and five *Ave-Maria's*, with an Intention to gain the same Indulgence. And *Leo* the Tenth hath granted, that saying a Psalm, or an Hymne of the Blessed Virgin, or of our Lord, they shall have the Indulgence of the Crown

Crown of our Lord, or of our Lady; and likewise *Leo* the Tenth hath granted, that if any one be troubled with a Feaver or other Malady at the time of the Canonical Hour, so that he cannot observe it, saying the Psalms, the Hymnes, the *Pater-Nosters*, or any other thing, at the judgment of the Superiour, he shall make satisfaction. And *Eugenio* the Fourth, and *Martin* the Fifth, have confirmed the same, and moreover communicated it to the old and impotent.

## CLASSE VI.

*The Indulgences granted to the Parents, Founders, Protectors, Favourites, and Benefactors of the Holy Order of the Servants of S. Mary.*

**T**O the Father and Mother of each Religious Person of this Holy Order of the Servants, *Calisto* the Third hath granted a plenary Indulgence in their life time, and after their death, the same in Purgatory, by way of suffrage.

To the Tutors and Defenders of the Order of the Servants, *Nicholas* the Fourth hath granted an Indulgence of forty years, *Honorio* the Third of twenty five years and twenty days; *Clement* the Fourth of twenty five years and 120 days; *Boniface* the Eighth of twenty five years, and an hundred and twenty days; *Innocent* the Fourth of twenty five years, and an hundred and twenty days; *Urban* the Fifth of twenty five years, and an hundred and twenty days; and *Leo* the Fourth of seven years, and twelve times forty days space.

To all that are to this Holy Order of the Servants either Advocates, Procurators, Physicians, or their Substitutes, *Martin* the Fourth hath granted for every year they are thus, an hundred years Indulgence: And *Innocent* the Eighth hath granted to them, their Children, their Brothers, their Sisters, their Wives, and their Parents, saying five *Pater-Noster's*, and five *Ave-Maria's* for the happy Estate of the Holy Church, the Indulgences in all the Stations, and all other Indulgences granted to the Brothers and Sisters of this Holy Order.

To all of the Order of the servants that are Priests, or are in any other of the seven holy orders, *John* the twenty third hath granted the Ommission and neglect of the Canonical hours, and Divine Offices.

Also *John* the twentic third hath communicated all the good works

works and suffrages of the Brothers and Sisters of this Order to the Souls of their dead Benefactors.

# CLASSE VII.

*The Indulgences granted to all that are Faithful and devout to the Brothers and Sisters of the Holy Order of the Servants of S. Mary.*

**T**O those that hear the Divine Offices in the Church of the Servants, *Honorio* the Third hath given an Indulgence of eighty days; *Boniface* the Eighth of eighty days; *Clement* the Fifth of eighty days; *Alexander* the Fourth of three hundred and twenty days; *Innocent* the Fourth of two days; and *Gregory* the Fifth of two days; all which make one year and twenty days.

To those that shall hear a Sermon of a Priest of the Servants, *Honorius* the Third, *Boniface* the Eighth, *Alexander* the Third, *Gregory* the Ninth, *Innocent* the Fourth, *Boniface* the Second, *Clement* the Third, *John* the Twenty second, *Clement* the Fourth, *Benedict* the Eleventh, *Alexander* the Fourth, and *Martin* the Fifth, have granted (amongst them) forty years and nine Months of Indulgence. And *John* the Twenty Second hath granted an Indulgence to them of ten years and nine Monthes, and of twice forty days space.

To those that shall hear the Mass of one of the Order of the Servants newly made Priest, *Clement* the Fourth hath granted an Indulgence of twice forty days space; *Innocent* the Fourth of an hundred days; *Gregory* the Third of twice forty days space; *Honorio* the Third of twice forty days space; *Urban* the Fifth of two hundred days; *Boniface* the Eighth of forty days; and *Alexander* the Fourth of an hundred days, the which make in all one year, eighty days, and eight times forty days space.

To those that stand and hearken to the *Salve Regina*, or any other Laud that is said before the Altar of the Servants of our Lady *Andromaco* the Cardinal, (Entituled by *St. Eustachio*) and Legate Apostolick of *Italy*, hath granted forty days Indulgence. And the like Indulgence is granted to those that visit the Altar of the Blessed Virgin in the Church of the Brothers of the Servants.

To those that shall any day visit the Churches of the order of the Servants, *Adrian* the second, *Stephen* the first, *Sergio* the third, *John* the tenth, *John* the eleventh, and *Innocent* the fourth, have each one granted them the Remission of the third part of their sins. And more-

over



over *Honorio* the third hath given them twenty years and one hundred and eightie Daies of Indulgence. *Clement* the Third, ten years, and forty daies. *Clement* the fourth, thirty years, and forty daies. *Boniface* the eighth, twenty years, and forty daies. *Boniface* the ninth, two years. *Alexander* the fourth, twenty years, and an hundred and eighty daies. *Lucio* four years. *Boniface* the second, thirty years, and an hundred and twenty daies. *John* the second, ten years, and eightie daies. *Gregory* the ninth, twenty years, and an hundred and twenty daies. *Alexander* the fourth, eighteen years, and eighty daies. And *Innocent* the fourth hath given forty daies.

To those that shall say a *Pater-Noster* and an *Ave-Maria* for the living and the dead. *Innocent* the fourth hath granted forty daies; *Gregory* the ninth forty daies, *Honorio* the eighth, forty daies; *Benedict* the eleventh an hundred daies; *Benedict* the seventh an hundred daies; and *Latino* Cardinal, and Legate of *Toscana*, forty daies indulgence.

To those that shall visit the Churches of the order of the Servants in the Solemnitie of the Nativity, Circumcision, Epiphanie, and Ascension of Christ, and upon *Corpus Christi* day, *Gregory* the ninth hath granted an indulgence of an hundred years, and of an hundred times forty daies space; *Martin* the fifth of forty years, and of ten times forty daies space. *John* the twenty second of forty years, and of twelve times forty daies space. *Nicholas* the third of forty years, and the Remission of the third part of their sins. *Clement* the fourth of forty years; *Sisto* the fourth of forty years; and *Gregory* the ninth of seven hundred years, and of seven hundred times forty daies space.

And moreover to those that shall visit the same in the Feast of the Ascension, *Innocent* the ninth hath granted an hundred years, and hundred times forty daies space of indulgence. *Martin* the fifth, forty years, and twelve times forty daies space. *Gregory* the tenth, forty years. And *Leo* the fourth, seven years, and ten times forty daies space. Also *Adrian* the second, *Stephen* the fifth, *Sergio* the third, *John* the tenth, *John* the eleventh, *Sergio* the fifth, and *Innocent* the fourth, have each one granted a Remission to them of the third part of their sins; and this they have done not onely for the day of the Feast, but also daily during the Octave. The which do amount in all to two thousand years, one hundred seventie four daies, nine hundred and fortie times forty daies space, and seven times the Remission of the third part of their sins.

To those that shall visit the Churches of the order of the Servants, in the Festivals of the blessed Virgin, to witr, the Assumption, Nativity, Conception, Visitation, Presentation, Purification, and Annunciation,

Purification, from the first Vespers of each Feast, until after Sun Rising the next morning; *Sisto* the fourth hath granted a plenary Indulgence. *Honorio* the eighth, forty years. *Nicholas* the fifth, eighty years, and eightie times forty daies space. *Leo* the fourth, seven years, and seven times forty daies space. *Boniface* the fourth, forty years. *Innocent* the fourth, a thousand years. *Innocent* the eighth three years, and an hundred times forty daies space. *Gregory* the ninth, eight hundred years, and eightie times forty daies space. *Martin* the fourth, forty six years and twelve daies. *Martin* the fifth, forty years and an hundred daies. *John* the twentie second, forty years, and an hundred daies. *Benedict* the eleventh, seven years. *Nicholas* the third, three hundred and eightie daies. *Innocent* the fourth, forty years. *Boniface* the eighth, forty years. *Nicholas* the fourth, forty nine years, and forty daies. *Gregory* the eleventh, forty years, and forty daies. *Gregory* the tenth, forty years. *Clement* the fourth, ten years, and forty daies. *Gregory* the ninth, twenty years and forty daies. And *Alexander* the fourth, twenty years, and 40 daies. Which do amount in all to one plenary indulgence, and one thousand eight hundred eight years forty daies, and a thousand and four times forty daies space of Indulgence.

To those that shall visit the Churches of the order of the Servants, in the Feasts of the twelve Apostles, *Benedict* the eleventh hath granted seven years Indulgence. *Gregory* the ninth, an hundred years, and an hundred daies. *Martin* the fourth forty years, and forty daies. *Gregory* the eleventh forty years, and forty daies. And *Innocent* the eighth, three years, and an hundred times forty daies space; which amount in all to a thousand three hundred and eighty years, an hundred and forty daies, and an hundred times forty daies space.

Those that shall visit the Churches belonging to the order of the Servants in the day of their Consecration of the same; *Clement* the fifth hath granted seventeen years, and seventeen times forty daies space of Indulgence. *Benedict* the eleventh, thirty seven years, and three times forty daies space of Indulgence. *Alexander* the fifth, eight years, and twice forty daies space. *Gregory* the ninth, twenty years, and two daies. *Nicholas* the third, thirty years, and thirty times forty daies space: and *Clement* the fourth, ten years, and ten times forty daies space. Which make in the whole an hundred twenty two years, and sixtie two times forty daies space.

To those that shall visit the Churches appertaining to the order of the Servants in all the *Sundays* of the year, *Benedict* the eleventh hath granted seven years Indulgence. And by  
they  
obtain

obtain the Indulgences which are at the holy Sepulchre, and at *S. James of Galitia*; and also an Indulgence of three thousand years; and of three thousand times forty daies space, granted by *S. Silvester* Pope.

To those that shall visit the Churches belonging to the order of the Brothers and Sisters of the Order of the Servants in the daies of *Lent*, *Alexander* the fourth, *Nicholas* the third, *Innocent* the fourth, and *Benedict* the eleventh have granted, from *Ash Wednesday* until the end of the Resurrection inclusively, any day, an hundred twenty two years, and five hundred seventy six daies; and to those that upon *Wednesdays*, *Frydays*, and *Saturdays* shall go and hear a Sermon, he hath joyned thereto, for any time they shall do thus, six years, and twenty six daies of Indulgence. And *Urban* the fourth hath granted forty years Indulgence. And *Innocent* the eighth, beginning from *Septuagesima Sunday*, and ending at *Easter*, hath granted a thousand years, and a thousand times forty daies space, and upon *Wednesday*, *Thursday*, and *Fryday*, in the holy Week, a plenarie Indulgence. And *Sisto* the fourth, from the sixth *Feria* after the third *Sunday*, through the whole Octave of *Easter*, any day, hath granted an Indulgence of three thousand seven hundred and eighteen years and one hundred and thirtie daies. And *Benedict* the tenth hath granted any day eightie years, and eightie times forty daies space, and twice the Remission of the third part of their sins; and by going to a Church dedicated to *S. Salvatore*, any day, they obtain a plenary Indulgence.

To those that shall visit the Churches of the holy order of the Servants in the Feasts ensueing, have been granted by divers Popes these Indulgences following; to wit,

The day of *S. Anthony*, by *Gregory* the ninth, and *Innocent* the fourth, a thousand years and an hundred daies Indulgence.

The day of *S. Fabian*, and *Sebastian*, by *Leo* the fourth, and *Innocent* the fourth, a thousand years, and seven times forty daies space of Indulgence.

The day of *S. Thomas of Aquine*, by *John* the twenty second, *Alexander* the fifth, and *Urban* the fifth, an hundred and forty years.

The day of *S. Peter* and *Paul* by *Innocent* the Eighth, *Martin* the Fifth, and *Leo* the Fourth, a thousand two hundred and forty seven years, and two hundred thirty two times fortie daies space of Indulgence. And by *Sisto* the Fourth the Remission of the third part of their sins.

The day of *S. John* the Baptist, by *Gregory* the Ninth, *Innocent* the Eighth, *Leo* the Fourth, and *Martin* the Fifth, a thousand two hundred

dred forty seven years, and two hundred thirty two times forty days space of Indulgence.

The day of *S. Dominick*, by *Clement* the Fourth, *Gregory* the Ninth, *Boniface* the Eighth, *Nicholas* the Fourth, *Innocent* the Fourth, *Alexander* the Fourth, *Boniface* the Second, *John* the Twenty Second, *Alexander* the Fifth, and *Sisto* the Fourth, seventy seven hundred thousand years Indulgence.

The day of *S. Philip* our Brother, by *Martin* the Fourth, and *Innocent* the Fourth, forty hundred years, and twelve times forty days space.

The day of the Apparition of *S. Michael* Arch-Angel by *Leo* the Fourth, seven years, and seven times forty daies space, and by *Nicholas* the Fourth, the like Indulgence.

The day of *S. Francis*, by *Gregory* the Ninth, and *Martin* the Fourth, an hundred and forty Years, and twelve times fortie daies space of Indulgence.

The day of all Saints, by *Leo* the Fourth, and *Innocent* the Fourth a thousand and seven Years, and seven times fortie daies space of Indulgence.

The day of *S. Nicholas*, by *Leo* the Fourth, seven years, and seven times forty daies space of Indulgence.

# THE TRANSLATOR'S APPENDIX.

Wherein the very Grounds and Foundations of the said Indulgences are utterly overthrown, and consequently the Indulgences themselves apparently proved to be a meer Cheat.

## CHAP. I.

*Wherein is shewed what the Indulgences before mentioned are, and upon what they are grounded.*

**T**HE said Indulgences, according to the Doctrine of the *Roman Church*, are certain Distributions made by the Pope, of certain penal and satisfactory Works, taken by him out of the Churches Treasury, and bequeathed to such persons, as although dying in the state of grace, yet having not first here in this world fully satisfied the Justice of God for their sins, are after their death cast into Purgatory, where they are burnt and tormented in the fire thereof, until such time the same be fully satisfied.

They are grounded upon certain false and pernicious Tenents, whereby she holdeth ; First, that there is a necessity upon all the Faithful (notwithstanding their Redemption by Christ) to satisfy and content the Justice of God for their sins ; which satisfaction the Catechism of the Council of *Trent* defineth thus : *Satisfactio est rei debita integra solutio : Est compensatio, cum homo pro peccatis commissis Deo aliquid persolvit.* Cap. de sacramentis Penitentia. Satisfaction is an entire Payment of that thing which is due, and a recompence which a man maketh to God for his sins. And it is made (they say) here in this life, by fasting, whipping, Pilgrimages, giving something to the Church, and such like works of Penance ; and after this life, by being imprisoned, involved, and tormented in a fire called Purgatory.

2. That many in this life do not only satisfy the Divine Justice for their sins, but exceed the same for them, in their satisfactions ; for there be many, say they, that

have sinned but little, yet have satisfied very much; and consequently have undergone more Punishments than their sins have deserved, or Gods Justice for the same required; and this excess or superfluity, which they call *Superabundant Satisfaction*: That is to say, the overplus that these men have paid to God, more than they needed to have done, may be given to others that want the same.

And, thirdly, That the Church hath a certain Treasury, in which are reserved inestimable Treasures; that is to say, the said superabundant satisfactions; to wit, the superabundant satisfactions of the Saints, Martyrs, Monks, Nuns, Fryers, Eremites, and such like others, as have satisfied beyond Gods Justice, or the desert of their sins: Of which Treasury the Pope having the Keys, and being thereof Guardian, turneth the said Treasures into pay for others, and bequeaths them out by Indulgences, to those that are wanting in satisfactory Works.

These Indulgences (although they are now, and have been of late years, (through the great resort of Pilgrims to the places unto whom they are given, and the great and splendid Solemnities of the Jubilees at Rome) had in great veneration and esteem among the *Romanists*) were never known in the Churches Infancy, nor for a long time afterward, but as *Alphonſus à Castro* confesseth, *harum usus in Ecclesia videtur serò receptus*, their use is seen to have been received but lately in the Church: and moreover *Durand* (another of their own Writers) telleth us, *De Indulgentiis pauca dici possunt per certitudinem; quia nec scriptura expressè de his loquitur: Sancti etiam Ambrosius, Hilarius, &c. minimè loquuntur de Indulgentiis*. Little can be said of any certainty of Indulgences, or of their being undoubtedly true, seeing the Scriptures speak not expressly of them: and *S. Hilary, S. Ambrose*, and other Fathers speak not at all of them. And yet the Council of *Trent* doth not only teach and command them to be retained in the Church, but also condemneth all them with a Curse, which either term them unprofitable, or deny the Churches Authority to grant them.

Now, what a bold presumption was it for a Council to determine a new and uncertain Doctrine for a Point of Faith? And what a senseless and weak Faith must it needs be, which wanteth Antiquity, Authority of Scriptures, and consent of Fathers? But I will not stand to argue this, in regard it maketh not much to our present purpose; neither will I altogether deny, but the said Indulgences are to some profitable: For indeed (since many are come to have so good an opinion as they have of them) they are not only profitable, but very profitable to the *Roman* Church. For, first, hereby she establisheth, confirmeth, and upholdeth all her wicked, new-fangled, Idolatrous, and absurd Doctrines, and doth easily impose them upon the Faith of those, that perhaps otherwise might doubt of them; and the People are thereby (as it were) allured and enticed into a belief of that which before, it may be, they never heard of, or once thought of, nay peradventure not only doubted, but altogether disliked of. And therefore when the Pope would establish any new Opinion, or confirm it when called in question, he presently contriveth the doing thereof by some Indulgence that may conduce thereunto. As for Example, tending to the Adoration of Images, and Prayer to Saints departed, whosoever (being in the state of Grace) shall say seven Prayers before the Crucifix, and seven *Pater-nosters*, and seven *Ave Maria's*, shall obtain six and fifty thousand years of Indulgence; to wit, fourteen thousand granted by *S. Gregory*, fourteen thousand by *Nicolas* the first, and twenty eight thousand by *Sixtus* the fourth. Tending to the Adoration of Saints Reliques, and other like things, belonging to their Altars, to whosoever, before an Altar, shall say *Miserere, Sisto* the fourth

Alph. contr.  
lib. 8.  
de Indulgentia.  
Durand.  
Sentent. 4.  
lib. 20.  
lib. 3.  
Sess. 25.  
Decretum  
de Indulg.

Fourth hath granted all the Indulgences that are that day in *Rome*. Tending to *Te/an*, Prayer for the dead, to whosoever shall say the Office for the dead, *Indulg*, *Indulg*, the Tenth hath granted a Plenary Indulgence, and to such as shall say one *Pater noster*, and one *Ave Maria* for them, *Innocent* the Fourth hath granted forty days Indulgence; *Gregory* the Ninth, forty days: *Honorius* the Eighth, forty days: *Benedict* the Eleventh, an hundred days: and *Latino* Cardinal, forty days: and in the same manner tending to all such like Doctrines. Secondly, By the same she maketh her self fat, getteth good store of Coyn, and accumulath to her self whole heaps of Money, whereby she is able to erect most sumptuous Pallaces, build most famous Monasteries, manage and maintain Wars, and carry on all her wicked and self-ended Designs. For you must know that these Indulgences (although the *Romanists* would fain have them to be heretofore called *Donationes*, to wit, Gifts; to the end that thereby, if it be possible, they may find out some way whereby to found them upon the Holy Scriptures,) do not at all, when they are bequeathed, come gratis, but must be well paid for: Inasmuch, that only the Indulgences, with the Letters of Pardon, and the *Reservationes*, *Pectorales*, *Mentales*, *Regressus*, *Generales*, and *Speciales accessus*, with other such like Trifles, are adjudged to be worth to the Pope of *Rome*, in *France* only, above two hundred thousand Crowns a-year; and in all *Christendom* to be worth above ten Millions of Crowns yearly; which indeed is a pretty Sum.

*Mod. Es*  
*am. Sac*  
*Ord. Can*  
*de Indulg*  
*In the Bo*  
*called De*  
*fensio P*  
*rius, cur*  
*pro Libe*  
*tate, pag.*

But that they are, in the least, profitable to the persons who are supposed to obtain them, and to whom they are granted as Indulgences, I deny utterly. For a Man can by no means redeem his Brother, or pay a Ransom to God for him; (no not for the Body, and therefore much less for the Soul) for the Redemption of the Soul is precious, and is ceaseles for ever, *Psal.* 49. 7, 8. And the dead have not any more Reward, neither have they any more Portion for ever, in any thing that is done under the Sun, *Eccles.* 9. 5, 6.

77.

These and the like Testimonies are so plain and manifest against the validity of the said Indulgences, that several of the *Romanists* (by the Relation of *Thomas Aquinas*) have been of Opinion, (as *Greg. de valent.* affirmeth,) That Ecclesiastical Indulgence of it self could remit no Punishment, *Nec in foro Ecclesia, neq; in foro Dei*; neither in the judgment of the Church, nor in the judgment of God; but that it was a pious kind of Fraud, whereby the Church by promising such Remission might allure men to the devout performance of those pious works which were required in the Form of the Indulgence; even as when a Mother to move her Child to run doth Promise him an Apple, yet notwithstanding afterward she doth not give it him.

*Tho. Aqu*  
*in suppl.*  
*3. Part. 4*  
*Qu. 25.*  
*Art. 5.*  
*Greg. de*  
*val. de In*  
*dulg. Cap.*

Thus you see that divers of the *Romanists* themselves (as 'tis here acknowledged) have held Indulgences to be given only to allure and intice men to a devout Performance of what is required in the Form of the Indulgence: (which is according to what I have here before shewed; and that they are not at all profitable as Indulgences, but are in themselves meer cheats.

Nevertheless this is not all, they are not only meer cheats, and altogether unprofitable as Indulgences, but also Damnable; and the Persons are accused that broach and maintain them: For although they concern Christ and his Church, and appertain (as the Papiests tell us) to our Faith and Life, yet they are not received in the Legal and Evangelical Scriptures.

That they are not received in the Legal and Evangelical Scriptures, is a truth so manifest that it is even confessed and acknowledged by the *Romanists* themselves;

*See*



*Auto. Part.* for besides *Durandum*, of whom I have before spoken, *Amonius* saith, *De Indulgentiis* *Tit. 10* *geniis nil expresse habemus in Sacra Scriptura, &c.* Concerning Indulgences we have nothing expressly in the Holy Scriptures, &c. And *Silvester Pienas* saith, *Indulgentia Auctoritate Scriptura non innotuere nobis, sed Auctoritate Ecclesie Romanae, & Romanorum Pontificum, quae major est Auctoritas.* Indulgences are not known to us by the Authority of the Scripture, but by the Authority of the Roman Church, and of the Roman Popes, which is greater than the Authority of the Scripture.

And that they are therefore damnable, and the persons are accursed that broach and maintain them, is also manifest; for *S. Augustine* saith, *Sive de Christo, sive de Ecclesia, sive de quacunque alia re, quae pertinet ad fidem vitamque nostram, non dicam nos, nequaquam comparandi ei qui dixit, sed si Angelus de caelo vobis annuntiaverit praequam quod in Scripturis Legalibus & Evangelicis accepistis, Anathema sit.* Whether concerning Christ, or his Church, or any other thing appertaining to our Faith and Life, I will not say if we (who are no way to be compared to him that so spake) but if an Angel from Heaven shall preach unto you any thing but what you have received in the Legal and Evangelical Scriptures, let him be accursed.

*Edi. Basil.* *edit.* And *S. Basil* saith, *πάν τὸ εὐτὸς τῆς Θεοῦ ὁμιλίας ἐκ ἐκ πνεύματος ἁγίου, ἀνακρίναται* *ps. 437.* all that which is without the Scripture, Divinely inspired, not being of Faith, is sin; for (saith he) Faith cometh by hearing, and hearing by the word of God, and all that is not of Faith is Sin.

## C H A P. II.

*Wherein is shewed, That Christ hath fully and perfectly made satisfaction to God for our sins, and that the Doctrine of our satisfaction overthroweth our Faith and Devotion, and is manifestly false, is injurious to Christ, blasphemous against God, teacheth men to be disloyal and revengeful, implyeth an impossibility, and is also needless.*

**I***Renatus*, writing against *Valentinus*, and other like Hereticks, saith, *Scripturis Divinis niti, quae certa & indubitata veritas est, in firma & valida Petra est Domum suam edificare; hac vero derelicta aliis niti quibusdam Doctrinis effusa arena (unde facilis everfusio) est Domum suam edificare.* To lean upon the holy Scriptures, which are the sure and undoubted truth, is for a man to build his house upon a sure and strong Rock, but if leaving it (that is, the truth of the Scriptures) he sticketh to some other Doctrine, the same is to build his house upon the unsteady Sand, from whence it is easily overthrowen.

Now that our Lord Jesus Christ hath fully and perfectly satisfied God for our sins, and hath wholly and only wrought our Redemption, Purgation, and Reconciliation, is a Doctrine grounded upon the holy Scriptures, for the holy Scriptures attribute the same wholly and only to him, affirming, *that Jesus Christ hath washed us from our sins in his own blood, Rev. 1. 5. That he himself bare our sins in his own Body on the Tree, by whose stripes we are healed, 1 Pet. 2. 24. That through him we have peace with God, Rom. 5. 1. That he is the Reconciliation for our sins, and not for*

for ours only, but also for the sins of the whole world; 1 Joh. 2. 2. That he was wounded for our transgressions, bruised for our iniquities, had the chastisement of our Peace laid upon him, and with his stripes we are healed, Isa. 53. 5. That he hath obtained eternal redemption for us, Heb. 9. 12. That by one Offering he hath perfected for ever them that are sanctified, Heb. 10. 14. That he is able to save them to the uttermost that come to God by him, Heb. 7. 25. That it pleased the Father by him to reconcile all things to himself, both which are in Earth, and which are in Heaven, Col. 1. 19, 20. That there is no Salvation in any other, nor other Name under Heaven where-by we must be saved, Act. 4. 12. And to be short, it is the whole scope of the Gospel.

And yet the Papists (neither regarding Scripture, Gospel, *Irenaus*, nor any other thing that may make against their pretended satisfactions) will have a necessity lye upon us to pay and satisfy God for our sins.

But this their Doctrine, first, overthroweth our Faith, destroyeth our Devotion; and is manifestly false; for we are taught to believe the forgiveness of our sins, and to pray for the forgiveness of our sins, and God forgiveth us our sins, and that freely: whereas God could not be said to forgive us our sins, did he either here in this life, or hereafter in the other, require satisfaction.

Secondly, It is injurious to Christ, for it defaceth the sufficiency of his Death.

Thirdly, It is blasphemous against God; for first, it maketh him like a very unjust and hard Landlord, who having granted an Estate in a Bargain to a younger Brother, upon a sufficient Fine tendered by the Elder, yet will not let the younger enjoy it, unless he Fine for it again himself.

Secondly, It maketh him like a cruel Creditor, who having the Debt discharged to the uttermost, by a Friend, yet casteth the poor Debtor himself into Prison, until he there also in part make satisfaction.

Thirdly, It maketh him like a merciless Judge, who having punished an offender with condign punishment, yet will have the Offender punished again, as if he delighted in the torments of the miserable.

Fourthly, It maketh men disloyal and revengeful, and ministreth matter to malicious persons, to the fully satisfying their malicious humours, seeing as God doth pardon us, so we ought to deal with others; and therefore if God doth so forgive us our sins in Christ, as that we must still either here afflict our selves with the rigorous works of Penance, or else hereafter be cast into the extreme torments of Purgatory; then we may also so forgive our Brother, as that we may yet procure his most grievous punishment; and say, 'tis true, I have pardoned him, but I will not yet cease extremely to punish him; for will you have me to be more patient and merciful than God himself, that dealeth thus with us? who after having declared that all our faults are forgiven, either ceaseth not here to torment us by our Fast-ing, Whipping, Pilgrimaging, and such like Penal Works, or hereafter to burn us for I know not how many thousand years in a scorching Fire.

Fifthly, It implieth an impossibility, for satisfaction for sins ought to be according to the quality of the Person thereby offended, and God and the Divine Justice being altogether Infinite, require therefore an infinite satisfaction, which no finite Creature can possibly make. But suppose there were a possibility of our making a recompence to God, and satisfying the Divine Justice for them, which there is not, yet,

Sixthly, It is altogether needless, for *Jesus Christ by one offering hath perfected for ever them that are sanctified*, Heb. 10. 14. And what Estate is there beyond that of Perfection?

Perfection? And what Perfection greater than that which abideth and continueth for ever?

Now the *Papists* (to avoid those gross absurdities and horrid consequences, which otherwise they see must of necessity attend this their Doctrine) first will have that in sin are two things; *Malam Culpa*, & *Penam Culpa*, the fault, and the punishment; the fault, they say, is taken away, and satisfied for by Jesus Christ; but the punishment is left behind, and is to be satisfied for by us. (Thus to take away the sufficiency of Christs satisfaction, to the end they may imply a necessity of ours, they make up sin into a certain Hodg-podge, containing both the fault, and the punishment, as if the sin were not the fault only; whereas the punishment is not in the least any part of sin, but the reward of sin, *Rom. 6. 23.*) But this *Fesh* being altogether defective, is easily defeated, and will not in the least serve their turn. For the cause which only produceth an effect being taken away, by necessity the effect ceaseth. Now the fault is the cause which only produceth satisfying punishment; therefore the fault being taken away, necessarily satisfying punishment is taken away. This is affirmed by *Tertullian*; *Exempto* (saith he) *reatus, remittitur & Penam*, the fault being taken away, the punishment is omitted: And the same also is manifested by our Saviour Christ, who no sooner had forgiven the sick of the Palsie his sins, but his Palsie left him, *Mar. 2.* The Prophet *Isaiah* also speaking of Christ in the work of our Redemption, saith, *He hath born our griefs, and carried our sorrows*, *Esa. 53. 4.* which are not the guilt, but the punishment of our sins. And *S. Augustine* saith, *Suscipiendo Christus Penam, & non suscipiendo culpam, & culpam delevis & Penam*. Christ taking upon him the punishment, and not the fault, hath abolished both the fault and punishment.

When they see therefore that this faileth them, and that Christ hath satisfied not only for the fault, but the punishment of sin, then they begin to insist upon the kinds of punishment: And secondly will have, that Christ hath satisfied for the Eternal punishment, but not for the Temporal. As for the Temporal punishment, they say it remaineth, and is to be satisfied for by us (as if the Temporal punishment were not contained in the Eternal, or that God through Christ should forgive us an Eternal punishment, but not a Temporal: ) But this also is a meer deceit, is altogether as defective as the former, and will not stand them in any stead at all: For *S. Paul* saith, *There is no condemnation to them that are in Christ Jesus*; *Rom. 8. 1.* and if none, then neither Eternal nor Temporal. God himself saith of his People, *I will forgive their iniquity, and I will remember their sin no more*; *Jer. 31. 34.* And if God forgiveth our iniquity, and in such sort as that he will remember our sin no more, it followeth that he will not be satisfied for the same with temporal punishment. God is said also freely to forgive us our Trespases, *Col. 2. 13.* and if freely, then without requiring in the least our satisfaction. Moreover, he is said to forgive us all our Debt, *Matth. 18. 32.* and if all our Debt, then not only the sin, but also the punishment; and not only the Eternal punishment, but also the Temporal: And *S. Paul* again also (speaking of Christ saith, *It pleased the Father that in him should all Fulness dwell*, *Col. 1. 19.* and if all Fulness, then Fulness of satisfaction.

When they see therefore that this Wile also faileth them, and that Christ hath fully satisfied for our sins, then they begin to insist upon the time of the sins being committed; and thirdly, they will have that Christ hath fully satisfied for sins committed before Baptism, but not for sins committed after Baptism. As for sins committed after Baptism, they say they are left to us, and we ought to satisfy, pay, and make

make recompence to God for them (as if that God would be more favourable to those that sin before Baptism, than to those that sin after Baptism; especially when the one oftentimes sin through malice, and the other through infirmity.) But this Wile also is altogether deficient, and serveth to help them no more than the others before-mentioned: For S. *John* saith, *The Blood of Jesus Christ cleanseth us from all sin*, 1 Joh. 1. 7. and if from all sin, then as well from sin committed after Baptism, as sin committed before Baptism: And S. *Paul* saith, *That by Jesus Christ God pardoneth all our offences*, Col. 2. 13. and if God by Christ forgiveth all our offences, then again as well those committed after, as before Baptism.

When they see that all those Wiles and Subtilties fail them, and that none will procure them so much as room for our satisfactions, (rather than their Church should be put to a *Non-plus*) some will have that Christs satisfactions serve only to make ours available: (as if Christ died to make our sufferings of worth before God, and to the end we might suffer a Divine Vengeance.) But this helpeth them not at all, and is manifestly false; for Christ died not to make our sufferings of any worth before God, but to free and exempt us from suffering.

The benefit of his Passion consisted not in enabling of us to pay, but in paying and satisfying to God for us. He gave us not the virtue to pay our own Ransome, but (as S. *Paul* saith) *He gave himself a Ransome for us*, 1 Tim. 2. 6. And the Son of God hath by himself purged our sins, Heb. 1. 3. and if by himself, then not at all by our satisfactions.

Others (perceiving it is in vain to imply a necessity of ours, by lessening of Christs satisfactions) will have the remission of sins to be altogether a peculiar benefit of Christs Passion; but withall, that the same ought to be applied to us by our satisfactions; (as if forgiveness were to be applied by payment, and pardon by punishment:) But this will not help them neither; for our Penal Works are not the means whereby to apply to us the benefits of Christs Passion. The benefits of Christs Passion are not apply'd to us by a Monks *Cout*, or a Hair Shirt, or the yokes of a Whip, or the Fire of Purgatory, or by going on Pilgrimage, &c. These are but weak and beggerly Elements, and yokes of Bondage, from which God hath sent his Son to redeem us, Gal. 4. 3, 4. Christ hath freed us, and the Scriptures have warned and admonished us, Gal. 5. 1. but the benefits of Christs Passion are applied to us by Faith in Christ: For the end of our Redemption was, that we might receive the Adoption of Sons, Gal. 4. 5. for being Sons, we are Heirs of God through Christ, Gal. 4. 7. And *we are the Sons of God by Faith in Christ Jesus*, Gal. 3. 26.

Others (again) bring in certain places of holy Scripture, whereby to prove their pretended satisfactions; viz. first they produce the punishments of the Prophet *David*, 2 Sam. Chap. 12. ver. 18. Chap. 13. ver. 28. Chap. 16. ver. 22. and how that God inflicted the same upon him for certain sins, 2 Sam. 12. 10, 11, 14. which before were forgiven him, 2 Sam. 12. 13. But this maketh nothing for their purpose; for the Question is of Satisfactory Punishments: whereas those inflicted upon the Prophet *David* were only Castigatory.

There is a great difference betwixt punishments Satisfactory, and punishments Castigatory; for the one (as they say) are brought to pay and make recompence to God, and satisfy his Divine Justice, but the other are brought to correct and amend the sinner, to humble and exercise him, lest he fall any more into the like sin, and to keep others from the like offences. Now that these of the Prophet *David* were such, is affirmed by S. *Augustine*, who (speaking of those, and other like punishments

ments of the godly) faith; *Non manent ut Plaga peccatis, sed ut satisfactiones peccatorum*; they remain not as punishments for sins, but as exercises of just men.

Secondly, They alledge the counsel given by *Daniel* to *Nebuchadnezzar*, to wit, *Redeem thy sins by Alms, and thy iniquities by shewing mercy to the poor*, Dan. 4. 27. But this serveth not their turn neither: For *Daniel* speaketh here of redeeming and satisfying before men, (exhorting the King to recompence by liberality all such persons as he had any way wronged or injured) and not of redeeming, in respect of God; besides, Alms are good works, and not punishments, or Penances: And which is more, the *Papists* would have that Alms and other satisfactions serve not to satisfy for sins, but for the punishments due to sins. Moreover, this King was a *Pagan* uncircumcised, and therefore (according to the Doctrine of the *Romanists*) not only liable to eternal punishments, whereas they would have satisfactions to be only for Temporal, but his satisfactions were of no worth.

### CHAP. III.

*Wherein is shewed, that the Papists Doctrine of Purgatory overthroweth the Faith of the Gospel, is against the Authority of Christ, destroyeth the Testimony of the Fathers, condemneth the Practice of all Christian Churches, robbeth God of his Justice, maketh him a Mockers, and is contradicted by the Romanists own Tenents.*

**B**ishop Fisher saith, *Ex Purgatorio pendet omnis Indulgentiarum estimatio*; The whole price of Indulgences hangeth on Purgatory. Purgatory again hangeth altogether upon the necessity pretended to lye upon the faithful, of their fully satisfying (through their payment to God) the Divine Justice for their sins.

As for the necessity lying upon the faithful, of their satisfying (through payment to God) the Divine Justice for their sins, the same is overthrown already, and by consequence also Purgatory; nevertheless I have not said (for the doing thereof) so much against the Doctrine of the one, but as much may be said also against that of the other; for that the faithful go after this life into a place of fire and torments, and there remain till they are purged with satisfactory punishments, which is the *Papists* Doctrine of Purgatory; first overthroweth the Faith of the Gospel. It is heavy news, not glad tidings, that they which believe in Christ, shall besides their manifold crosses and punishments in this life, go afterward to a place of far greater grief and sorrow. The glad tidings of our Saviour Christ are quite contrary, who saith, *Verily, verily, I say unto you, he that heareth my words, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life*, Job. 5. 24. And yet none can deny, but this is the Faith of the Gospel, this is the glad tidings to all true Christians and Believers in Christ; and the same is confirmed by a double Oath, that they which hear his Word, and believe in God his Father, have everlasting life; that is, are as sure of it, as if they had it already, and shall not come into condemnation, either of temporal punishment after this life, or of eternal, but have passed from death to life; that is, from hence, to joy and felicity.

More:

Moreover, the Prophet David saith unto God, *If thou Lord wilt be extreme to mark what is done amiss, who is able to abide it?* Psal. 130. 3. intimating to us, that God will not call his to a strict account. Christ will not be ashamed of those that are his, before God and the holy Angels, Luk. 9. 16. *There shall be no condemnation to them that are in Christ Jesus*, Rom. 8. 1.

Almighty God having completed in six days the Creation of the World, the seventh day rested from all his Works; even so, Christ having wrought our Redemption, all that do hate truly believe in him, and are careful to perform good works, at their departure hence, shall enter into rest. They shall not need to fear Purgatory; but as God rested from all his labours, so they shall rest from all their troubles. This was declared to S. John from Heaven; *I heard a voice (saith he) from Heaven, saying unto me, write, blessed are the dead which die in the Lord; from henceforth, even so saith the Spirit, for they rest from their labours, and their works follow them*, Rev. 14. 13.

The like is testified by the Prophet Isaiah, who speaking of the death of the Righteous, saith, *The righteous is taken away from the evil to come; he shall enter into peace, they shall rest in their Beds, each one walking in his uprightness*, Esa. 57. 1, 2.

Poor Lazarus was no sooner departed this life, but was carried by Angels into Abraham's Bosom, where he was comforted and refreshed, Luk. 16. 22. Jesus Christ said to the good Thief at his death, *This day thou shalt be with me in Paradise*, Luk. 23. 43. And good old Simeon made no account but to enter into rest after his death, saying, *Lord, now lettest thou thy servant depart in peace*, Luk. 2. 26. 29.

S. Paul saith, *If God be with us, who can be against us?* He thus spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Rom. 8. 31, 32. Here is the Riches of all good Christians, God so loved them, that he gave them his Son; how much more will he not give them all things else? But they are sinners, they are unprofitable servants, they are Prodigal Children, this will turn away Gods favour from them: but against this heavy news here is comfort, who will lay any thing to the charge of Gods Chosen? *It is God that justifieth, who shall condemn?* it is Christ which is dead, yet or rather which is risen again, who is at the right hand of God, and maketh request for us, Rom. 8. 33, 34. Though we often displease God, even daily, yet we know Christ is his beloved Son, in whom the Father is well pleased, and for whose sake we are accepted: And those whom he accounteth his, 'tis in vain for Satan to strive against; for they appear before God clad in the righteousness of Jesus Christ.

Since this therefore is the glad tidings of the Gospel, (to wit, *That he that heareth the word of Christ, and believeth in him that sent him, hath everlasting life, and shall not come into condemnation; but hath passed from death to life*;) and is confirmed also by all the above-said Testimonies: let the Deaf Papists, and all Counterfeit Catholics, which will not hear his Word, nor think they are bound to know and understand it, take heed, lest by this their obstinacy and stopping their ears, to go not into Purgatory, but into Hell; for S. Paul saith (and no doubt he said it not in vain, but it shall have its force in force, and therefore mark it well) *The Lord Jesus shall come himself from Heaven, with his mighty Angels, in flaming fire, rendering vengeance to them that know not God, and obey not the Gospel of our Lord Jesus Christ*, 1 Thes. 1. 8. And how can they who obey the Gospel, when they know it not, and refuse to hear it? neither shall their Ignorance, the blind Mother of their Devotion, excuse them; for Christ shall render vengeance to them that know not God.



Secondly, The Doctrine of Purgatory is against the Authority of Christ; for he saith, *Father, I will that they which thou hast given me be with me, even where I am, that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the World.* Joh. 17. 24. This is Christs Will: And what Pope, what Devil can withstand it? and he excepteth none. All his shall be with him; all good Christians, as well great as small; all his Members, as well weak as strong, he will not suffer the least of them to endure a moment the Fire of Purgatory: And when this shall be, that they shall be with him, *S. Paul* plainly expoundeth, at the hour of their deaths; and therefore (no doubt) upon the Gospel grounding his Faith, he saith, *I desire to be loosed, and to be with Christ.* This was the cause he desired to be loosed out of the bonds of this sinful flesh, that he might be with Christ, as our Saviour here hath promised; and not to him only, but to all that his Father hath given him, to all his. And in another place, *S. Paul*, speaking of all true Christians, saith, *We know that if our Earthly House of this Tabernacle were dissolved, we have a building of God, a House not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. So that all the faithful have but two houses or dwellings, the one Earthly, the other Heavenly; they have none at all in Purgatory. And he addeth further, *God hath given us the earnest of his Spirit; and therefore we always are of good courage, knowing this, that being at home in the body, we are absent from the Lord (for we walk by Faith, not by Sight,) yet we are of good courage, and we desire rather to go out of the body, and to be at home with the Lord,* 2 Cor. 5. 5, 6, 7, 8. Behold here are but two Estates of the faithful, of those that are Jesus Christs, that have received the earnest of his Spirit, either to be at home here in the body, and to be Strangers with the Lord, to walk by faith, not by sight; or else to go out of the body, and to see his glorious Majesty, there shall be no middle place to stay them in the way. And here their assurance, this their good courage, and *Θάρρα*, is twice repeated; they fear not the performance of his promise, they fear no Purgatory, no torment in the way: let their Adversary, the Devil, do what he can against them in this life, hereafter they are sure he cannot hurt them: *Behold*, saith *S. John* (speaking of this life) *the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: Be thou faithful unto death, and I will give thee a Crown of Life,* Rev. 2. 10.

Thirdly, The Doctrine of Purgatory destroyeth the Testimony of the Fathers; for the Fathers (both Greek and Latin) tellise the quite and clean contrary: *Gregory Nazianzen* saith; *Περὶ θυμῶν σωφῶν λογιστῶν ὡς ψυχῇ πᾶσα κελύπτει καὶ διακριτικῆς ἐστίν· οὐ γὰρ οὐκ ἀπομένει ἀνδρὶ σῶμα· ἐνθὺν δὲ ἀπαλλαγῇ ἐνδὺς μὲν συνειδήσεως καὶ διακρίσεως, ὅς μιν ὁ Θεὸς εὐλογεῖ ἀπομένῃ, διαμαρτίας ὅσα πᾶσι τοῖς ἡσυχασταῖς καὶ ἀγαστάταις, καὶ ἰλίως κατὰ μέρος τῶν ταύτης δεσποτῶν.* I believe the words and sayings of the wife, that is, that every good soul fearing God, being delivered from the body (which here it hath on Earth) and separated from it, is presently admitted to the enjoyment and contemplation of the good which is reserved for it, and possesses admirable pleasures. *Justin Martyr* in the 75. Question of the Book of Questions and Answers to the Orthodox, at the end of his works saith, *καὶ τὴν ἐκ τοῦ σώματος ἐξόδον εὐδὸς γίνεται ἢ δικαίων ἢ ἀδικῶν διαβολῇ, ἀγάνται γ' ὡς ἐπὶ ἀγγέλων· εἰς τὰς ἀλῆς πύλας αἰμῆν ἢ δικαίων ψυχῶν εἰς τὸν παράδεισον, αἰ τῶν ἀδικῶν ψυχῶν εἰς τὰς ἐν τῷ ἔδν πύλας.* After the soul is departed out of the body, presently a separation is made of the good from the bad; for they are carried by Angels to the places fit for them; the souls of the good into Paradise, where the Angels resort, and are conversant, but the souls of the wicked into hell. *Chrysostome*



*Joseph* in his fourth Homily upon the Epistle to the Hebrews, speaking of Hymns and Prayers that in his time were used at the Burials of the Dead, saith; *ἡ ἐκλογὴ αἱ λαμπάδες αἱ ψαλμοί, οἱ ὡς ἀθλήτας αὐτὲς περὶ τοὺς νεκροὺς, ἐκ τῆς θείας διδασκαλίας καὶ εὐχαριστοῦντες ὅτι λαμπρὸν ἐκφράσσει τὸν ἀπὸ κοινοῦ.* What signifie these burning Tapers, but that we bury the Champions of Christ? and these Hymns, but that we glorifie God, and give him thanks, because he hath crowned the Dead, and delivered him from all pain and grief. And in his second Homily upon *Lazarus*, he saith; *ἐὼς ἀνστήσει αὐτὸν ἐκ νεκρῶν καὶ ἔσται ὡς ἔστιν ὁ ζῶν.* While we are here on Earth, we have fair hopes, but as soon as we have left this world, it is no more in our power to do Penance, or to undo or amend that which we have committed and done upon Earth. And the same is affirmed by *Eusebius*, in his second Book of Heresies, in the 39. Heresie, which is the Heresie of the *Novations*; and moreover he there addeth, that when the Soul hath left the body, *ἐνφύσσει τὰ ταμεία, καὶ παλῆσθται ὁ χρόνος καὶ ὁ ὄγκος ἐπὶ πλάττει, καὶ ἐννοεῖ τὸ σάμαρ, καὶ οἱ σφαγεῖς ἐκδίδουσι.* The Bars are shut up, the time is accomplished, the Combat is ended, the place of Lifts is empty, and the Crowns are given. S. *Ambrose* in his Book of the benefit of Death, Chap. 2. speaking of the day of Death, saith; *Cum dies advenit, intrepide ad Abraham Patrem nostrum proficiscamur, intrepide pergamus ad illum ceterumque conventum, ibimus enim ad Patres nostros, ibimus ad illos nostra fidei preceptores ut etiam si opera desint, fides opusculatur, defendatur hereditas.* When that day cometh, we go assuredly to our Father *Abraham*, to the Assembly and company of the just: For we shall go to our Fathers, we shall go to the Teachers of our Faith, to the end that although our works fail us, our Faith may secure us, and the Inheritance be kept for us. And again, in the same Book, Chap. 8. he saith: *Insipientes mortem quasi summum malum, Sapientes quasi requiem post labores, & finem malorum expectant.* Fools fear Death as the chiefest evil, but wise men desire it, as a rest after their Travels, and the end of their evils. S. *Cyprian* in his first Treatise against *Demetrian*, saith; *Est temporalis sine completo, ad aeterna vel mortis vel immortalitatis hospitium dividitur.* This temporal life being ended, we are sequestred into the habitation either of eternal death, or eternal life. And towards the end of the same Treatise, he saith; *Quando istinc excessum fueris, nullus jam locus penitentiae est, nullus satisfactionis effectus. His vita aut amittitur aut tenetur, hic saluti aeterna cultu Dei, & fructu fidei providetur.* When we are gone from hence, there is no more place of Penance, no effect of satisfaction, life is here either lost or won; Everlasting Life (by the worship of God, and the fruits of Faith) is here provided for: And moreover in his Book of Mortality, he saith; *Deus tibi de hac mundo recedenti, immortalitatem pollicetur atque aeternitatem, & tu dubitas? hoc est Deum omnino non nosse.* God at thy going out of this world, promiseth thee immortality and eternal life, and dost thou doubt thereof? this is not to know God at all as thou shouldst. S. *Augustine* in his 54. Epistle to *Macedonius*, saith; *Morum porro corrigendorum nullus alius quam in hac vita locus, nam post hanc vitam quisque id habebit, quod in hac seculi conquiritur.* There is no other place to correct our manners and conditions, but only in this life; for after this life every man shall have that which he hath purchased to himself here in this world. In his 13th Book of the City of God, Chap. 9. he saith; *In requie sunt animae piorum à corporibus separatae: impiorum numerum parva manus, donec essentium ad aeternam vitam, illarum vero ad aeternam mortem, quae secunda dicitur, corpora reviviscant.* The souls of the godly being separated

from

from their bodies, are in rest; but the souls of the ungodly suffer punishment, until the bodies of them do rise again unto everlasting life, and the bodies of these to eternal death, which is called the second death. In his Book of the Vanity of the World, *Tom. 9. Chap. 1.* he saith; *Scitote quod cum anima a corpore ecellitur, aut in Paradiso pro meritis bonis collocatur, aut certe pro peccatis in inferni tartara precipitatur*: Know, that when the soul departeth out of the body, it is presently placed in Paradise, because of her good works, or is thrown down head-long into the Pit of Hell, because of her sins. And in the second Sermon of the Consolation of the Dead, which is in the ninth Tome of his works, he saith; *Recedens anima ab Angelis suscipitur & collocatur aut in sinu Abraham, si fidelis est, aut in carceris inferni custodia, si peccatrix est*: The soul going out of the body, is received and placed in Abraham's Bosom, if it be faithful; or in the Infernal Prison of Hell, if it be sinful. And moreover in his 232. Sermon against Drunkenness, he saith; *Nemo se decipiat, Ivatis, duo enim loca sunt, & tertius non est ullus: Qui cum Christo regnare non meruerit, cum Diabolo absque dubitatione ulla Peribit*: Let no man deceive himself, my Brethren, there are but two places, and a third there is not any: He that shall not merit to reign with Christ, shall without doubt perish with the Devil. *S. Hierome* upon the ninth of the Prophet *Amos* saith; *Quando anima vinculis laxata corporis, volandi quod velis sine quo ire compellitur proper tenuitatem substantie habuerit libertatem, aut ad inferna ducetur, aut certe ad Caelicia sublevari*: When the soul loosed from the bonds of the body shall be at liberty, because of the lightness of its substance, to fly whither it will, or whither it is constrained to go, it shall either be carried to Hell, or without fail be lifted up to Heaven. And *Gregory Nyssen* in the Book of those that sleep, saith; *Per mortem solutio Belli quod in nobis est, pacem mens agitat*: The War that is in us being ended by death, our souls rest.

Yea, the Fathers were so far from believing that faithful souls are tormented in fire until the Resurrection, (as the Papists would make men believe) that very many of them held, that the soul separated from the body could not suffer any torment. *Chrysostome* in his 39. Homily upon the first Epistle to the *Corinthians* saith; *τὴν οὐρανὸν χωρὶς τῆς ἀνομήτου καὶ ἀπορρήτου ἀπαθείας ἐκείνης ὡς τὸ σὸς κολάσεται*. Although the soul remaineth, although it were ten thousand times immortal, as in truth it is, it shall not without the body receive those unspeakable blessings, nor suffer any punishment. *Gregory Nyssen* in his third Oration upon the Resurrection of Christ, saith; *Animam per se separationi ignis nunquam assiguit, nec tenebra quidem ei molesta fuerint, neque quæ oculis caret*, &c. Fire can never touch the soul separated from the body, neither can darkness be troublesome to it, because it wanteth eyes, &c. *Tertullian* in his Apology, *Chap. 48.* saith; *Neque pati quicquam potest anima sola sine stabili materia, id est, Carne*: The soul alone cannot suffer any thing without solid matter, that is, the Flesh: Another affirmeth, that it is injustice to punish the soul for sin before the Resurrection, in regard the body hath been partaker with her; but he will have the body and soul, as they have sinned both together, to be punished both together; saying, *If she shall be punished before the Resurrection, God shall not deal justly with the soul, for she alone would be put to suffer the punishment of those things which she offended in her life, at the perturbation of the body, drawing her to those appetites and motions*. And according to *S. Ambrose* (in his tenth Chapter of the Book of the benefit of death) all the punishment that souls suffer, being separated from their bodies, is, that they remain in great fear and disquietness, attending the punishment that is prepared for them at the latter day.

Fourthly,

Fourthly, The Doctrine of Purgatory condemneth the practice of all Christian Churches: For it cannot be but an exceeding great breach of duty in them all (but especially in those that believe the souls of the dead may be benefitted by the prayers of the living) if they do not pray for the souls therein: for this is not to do by others, as they would have others to do by them; and therefore is against both the Law and Prophets, and directly opposite to the Command of Christ.

And that this is the continual practice of all Christian Churches, is manifest; for the *Greek*, and all other *Eastern* Churches, notwithstanding they daily pray for the dead, yet they never pray for the souls in Purgatory, for indeed they believe there is no Purgatory; but the prayers they offer up for the dead, are, that they may be saved at the Resurrection.

Likewise the Church of *Rome*, although it pray daily for the souls departed, yet it never prayeth for the souls in Purgatory, nor once craveth their deliverance thence.

And although this may seem strange, in regard of the many Masses she daily (by her Priests) undertaketh to say for the souls therein, yet if we consider the reason, 'tis no wonder at all: for when the prayers used in her said Masses were first hatched, she did not believe of her now Purgatory, but the belief thereof (through the great profit she perceived might thereby accrue to her Pope and Clergy) hath been infused into her fancy since. And to the end the same may appear truth, to wit, that she prayeth not at all for the souls in Purgatory, I shall here give you an account of the prayers she at any time useth for the souls departed.

The first of which is a very foolish prayer, in the Canon of her common Mass, the which is this; *Memento etiam, Domine, Famulorum & Famularum tuarum* (here is made a particular mention of certain particular dead Folks, whom it pleaseth the Priest to name, and after is added) *qui nos precesserunt cum signo fidei, & dormiunt in somno pacis, &c.* Remember, O Lord, thy Servants and Handmaids that have gone before us with the sign of Faith, and sleep in the sleep of Peace. To these, O Lord, and to all those that rest in Christ, we pray thee that thou wilt grant place of comfort, of light and peace, through the same Christ our Lord, *Amen*. I call this prayer foolish, because it speaketh against it self: For first it confesseth, that the dead do sleep in the sleep of Peace, and that they rest in Christ; and yet notwithstanding afterward it desireth that God would give them place of comfort, of light and peace; For if they sleep in the sleep of Peace, and rest in Christ, have they not the place of peace? What need is there to ask that those that sleep in peace, should have the place of peace? Is it not all one to sleep in peace, and to have the place of peace? to rest in Christ, and to have the place of comfort? If souls be tormented in Purgatory, yet they are not dead in their torment there; how therefore can they be said to rest? Peradventure the Defenders of the Canon of the Mass will answer, that this prayer speaketh of the body, when it saith, that the dead sleep, and not of the soul. Well, suppose it do; for the soul indeed sleepeth not, but only the body: but it saith also, that they have quietness and rest; which speech cannot well be understood of the body, but of that part that may be troubled; for what rest can it be, to rest in that part that can feel no manner of thing without the soul; and to be troubled in that part which, indeed, feeleth and liveth? When they say in their service for the dead, *Requiescant in pace*, let them rest in peace, doubtless they mean to speak of the soul, and not of the body; forasmuch as there is no need to pray that the body of the dead should rest, because that of necessity it doth rest; but the soul may (as they think) have trouble and pain in Purgatory;  
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and therefore they pray that they may have rest, as concerning the soul. *S. John* in the *Apocalypse*, when he saith, *Blessed are the dead which die in the Lord* : Why doth the Spirit say, *that from henceforth they rest from their labours* ? Will we say, that he speaketh there of the rest of the body, and not of the soul ? If he speak of the body ; what Prerogative have the bodies of the Just until the day of Judgment, more than the bodies of the Wicked, since the one and other would rest equally, and there would be no difference in this point ? And yet *S. John* maketh a difference between them, for he calleth them the *Dead in the Lord* ; that is to say, the *Just blessed*. And why blessed ? because that from henceforth they shall rest from their labour, and be in quiet ; giving to understand, that the other do not rest from their labour, but have more than ever they had, because they be damned to everlasting pain. So that when the rest of the Just is spoken of, there is meant the rest of the soul, and not of the body. Being then thus, that this prayer in the one part affirmeth that the Just sleep in peace, and rest in Christ, and in the other part desireth that God would give them a place of peace and comfort, it plainly appeareth, that this prayer speaketh against it self, and is absurd and foolish. But to return to the matter in hand in the said prayer, you see, is no mention at all of the souls that broil in Purgatory, but of the souls that sleep in peace, and rest in Christ.

The second prayer by which she prayeth for the souls departed, is a prayer in her Mass for the dead ; and the same desireth, that the soul of the Man or Woman departed (to wit, for whom it prayeth) may not be given into the hands of the Enemy, but be received by the holy Angels, and carried into the Country of Paradise ; to the end that having believed and hoped it may not suffer everlasting pain, but possess everlasting joys.

But here the neither speaketh of the pains of Purgatory, nor prayeth for the souls in Purgatory, for such a request doth not agree with the pains of Purgatory ; for the pains of Purgatory (they say) are temporal, but the pains mentioned in this prayer are eternal ? Neither doth it agree with the souls in Purgatory, for the souls in Purgatory she will have to be such as departed this World in the state of Grace, which (as she granteth her self) are neither in peril, nor possibility of suffering eternal pain ; whereas the souls prayed for here (as the prayer it self giveth us to understand) are such as are subject and liable to eternal damnation, for it prayeth they may not be given into the hands of the Enemy, nor suffer everlasting pain.

The third prayer with which she prayeth for the souls departed, is also in her Mass for the Dead, and is commonly called the *Offertory*, the which is as followeth : *Domine Jesu Christe, Rex gloriae, libera animas omnium fidelium defunctorum, de manibus inferni, & de profundo lacu libera eas de orationis, ne absorbeas eas tartarus, sed signifer S. Michael repraesentet eas in lucem sanctam.* &c. O Lord Jesus Christ, King of Glory, deliver the souls of all faithful dead, from the pains of Hell, and from the deep Lake, deliver them from the mouth of the Lyon, that Hell may not swallow them up, but that thy Standard-Bearer *S. Michael* may present them in the holy Light, the which in time past thou didst promise to *Abraham* and his Seed.

But in this *Offertory*, you see, there is not a word spoke of Purgatory, but of Hell, and the deep Lake, and the Mouth of the Lyon ; all which cannot agree with Purgatory, but with the place of the damned. Likewise the souls here spoke of, cannot be the souls in Purgatory, for they (as she holdeth her self) are not in the least danger of being swallowed up into Hell ; however so far therein, but that *S. Michael* their Standard-Bearer (as she calleth him) may be able to present them (when

it shall please God) into the holy light : but this prayer desireth, that the souls it prayeth for, may not be swallowed up into Hell, and in such sort, but that S. Michael their Standard-bearer may present them into the holy light.

Her other prayers for the Souls departed, are certain Ejaculations ; to wit, *Fidelium animas per misericordiam Dei requiescant in Pace.* Let the faithful Souls by the mercy of God rest in peace. *Requiem eternam dona eis domine.* Give them, O Lord, eternal rest. *A Porta inferi erus Domine animas eorum.* Deliver their Souls, O Lord, from the gates of Hell.

But in these Ejaculations also, there is no mention at all, either of Purgatory, or of the Souls in Purgatory ; and besides the Ejaculations also are needless : For as for the rest here spoke of, (She acknowledgeth in the aforesaid Prayer in the Canon of her common Mass) they have the same already ; and as for the Gates of Hell they never enter them. But suppose they did enter them, out of Hell there is no redemption, and so the prayeth in vain. This latter also, and moreover the two prayers before mentioned in the Mass for the dead, are no better than blasphemous ; for they give us to understand, that the Souls of the Faithful departed this life, may be damned in Hell ; and that, to all Eternity.

15ly. The Doctrine of Purgatory, robbeth God of his Justice. For since the sins of the Faithful are sufficiently satisfied for by the Death of Christ, since God in him forgiveth them ; and since all such Souls as the Church of Rome would have in Purgatory, are (as she affirmeth her self) void of fault ; having (as she saith) all their guiltiness first taken away, and the same forgiven them here in this world : It followeth necessarily, that if God punish them, (and Purgatory the Papists say is a place for that purpose) he punisheth Souls that are no longer guilty, taketh vengeance of sins that are already pardoned, and exacts debts that are already paid, taking two payments for one and the self same debt, and two satisfactions for one and the self same sin, to wit, the Passion of Christ, and the pains of Purgatory, and this notwithstanding the first was intire. 'Twould be very unjust for us, to deal thus with our enemies ; how much more then for God to deal thus with his Children.

6ly. The Doctrine of Purgatory maketh God a mocker ; for God would absolutely mock us, did he but say to us as the Doctrine of Purgatory would have him ; to wit, I will forgive thee, but yet I will punish thee. I forgive thee thy debt, but thou shalt pay me. For our sins are debts, the payment whereof is the punishment.

In fine, we need not go any further to confute the Doctrine of Purgatory, than to the Romanists own Tenents. For if the Pope be infallible, as the Romanists hold and affirm he is. Pope Gregory the first, in his 13. Book upon Job, Chap. 10, telleth us plainly, that *Quia auctoris nostri gratia redempti sumus, hoc jam celestis muneris habemus, ut cum de carnis nostra habitatione subtrahimur, mox ad celestia premia ducamur.* Because we are redeemed by the grace of our Creator, we have this heavenly gift, that when our Souls depart out of this fleshly habitation, we are presently carried to the heavenly rewards. Likewise, if the Book of Wisdom be Canonical, as they hold it is, and the Souls in Purgatory be the Souls of the Righteous, as they also hold ; the same is as clear and as evident a testimony against it as may be. For 'tis said there, *The Soules of the Righteous are in the hands of God, there shall no Torment touch them,* Wis. 3. 6.

The Papists alledge certain places of holy Scripture, to prove their pretended Purgatory, but against their true sense.

First they alledge Mat. 12. 32. where Christ speaking of the sin against the Holy Ghost, saith ; *It shall not be forgiven in this world, nor in the world to come.* And thereby they would imply, that some sins shall be forgiven in the world to come, which the Bible say is, Purgatory.

But Purgatory cannot be said to be the world to come, because (as they say) 'tis already in being. Besides Purgatory (they say is) a place of torment and Punishment, and not of pardon : And moreover (according to their own Doctrine) sin is pardoned before the Souls enter into Purgatory. The fence of this place is as clear as may be. Not to pardon sin, is to punish it. And Jesus Christ declareth, that God will punish the sin against the holy Ghost, both in this life, and at the day of Judgment, which in *Luk. 10. 35.* is called the other world.

21y. They all edge *Luk. 12. 58, 59* where 'tis said, *Whilst thou goest with thine Adversary to the Magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he draw thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison. I tell thee, thou shalt not come out thence, till thou hast paid the very utmost Mite.*

The W y they would have to signify Life the Magistrate God, the Prison the Fire of Purgatory, the Officer they know not who, and the Adversary the Devil ; and so by consequence they would have us to agree with the Devil : And that we are in the way with the Devil ; For *S. Mathew* speaking of this same passage, rendereth it thus, *Agree with thine Adversary quickly, whilst thou art in the way with him, Mat. 5. 25.* For these very reasons, some of them would have the Devil to be the Sergeant, and the Law the Adversary ; but this mendeth not the matter at all, but maketh it worse. For doth the Devil draw the faithful into Purgatory ? are we in the way with the Law ? Is the Law of God our Enemy ? are we to seek means to deliver our selves from it, and to shake off its yoke ? for 'tis said here, that we must give diligence in the way, that we may be delivered from the Adversary. And if this Prison be Purgatory, and Souls must stay therein till such times they have paid the very utmost mite, how cometh it to pass that the Pope by Indulgences may deliver them out from thence before.

But this their comment is a meer Fiction. and is not the fence of this place of Scripture. Christ here exhorteth us to peace and Unity, and would not have us to strive and contend one with another in Law. This is affirmed by *S. Ambrose*, who in his exposition hereupon, saith ; that Christ speaketh here, *De reconcilianda pace dissidentium Fratrum.* Of making peace between Brethren at strife.

3ly. They All edge *1 Cor. 3. 12, 13, 14, 15.* where 'tis said, no other Foundation can any man lay than that which is laid, which is Jesus Christ. And if any man build on this Foundation, Gold, Silver, precious stones, Timber, Hay, or Stubble ; every mans work shall be made manifest, for the day shall discover it, because it shall be revealed by fire ; and the fire shall try every mans work of what sort it is ; if any mans work abide which he hath built thereupon, he shall receive wage ; if any mans work burn, he shall suffer loss ; but he shall be saved himself, yet so as it were by fire.

The fire that is here spoke of, they would have to be the fire of Purgatory : but this cannot be, for the fire mentioned here, doth not agree with the fire of Purgatory. For the fire of Purgatory (they say) burneth and punisheth the Soul, but this burneth and tryeth the works. The fire of Purgatory (they say) is real, but this is only comparative for tis said here, he shall be saved, yet so as it were by fire. Moreover from the fire of Purgatory (they say) are exempted Martyrs ; but from this are exempted none, for 'tis said likewise here, it shall try every mans works.

As for the fence of this place of Scripture, the day that is here spoke of, is the course of time we have to spend here in this life : Of which *S. Paul* speaking, *1 Cor. 6. 2.* saith, *Behold, now is the accepted time : Behold now is the day of Salvation.* And the fire that is here mentioned, is the heat of affliction, Persecution, and trouble we suffer in which course of time ; of which *S. Peter* speaking, *1 Pet. 1. 5, 6, 7.* saith, *We are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last time :*

subtleties



wherein we greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations; that the trial of our Faith being much more precious than of gold that perisheth, though it be tryed by fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. And again, 1 Pet. 4. 12. 13. My beloved, account not your fiery tryal as though it were some strange thing happened to you, but as you are partakers of Christs sufferings, rejoice, that in the Revelation of his Glory you may triumphing be glad. And Christ speaking of the same, compare h their heat to the scorching heat of the Sun. This place of S. Paul is thus also understood by S. Augustine in his Manual to *Laurentius*, Chap. 68.

Fourthly, They alledge, Rev. 21. 27. where the Spirit of God speaking of the Heavenly Jerusalem, saith, There shall enter into it no unclean thing. From whence they infer, there must needs be a Purgatory. But this maketh nothing at all for them; for he speaketh here (as the words following declare) of the prophane and wicked, such as are not written in the Book of Life, but shall be cast into Hell: Besides, as for others, they may not be said unclean, for they are purged and cleansed in the Blood of Christ, Rev. 1. 5. 1 Joh. 1. 7.

Fifthly, They alledge 2 Mac. 17. where *Judas Macchabeus* caused Sacrifices to be offered for the dead: but this maketh rather against Purgatory, than for it; for the Author of the Book testifieth, that what *Judas* therein did, had respect to the Resurrection, and was that they might rise again to Salvation, and not that they might be taken out from the fire of Purgatory. Moreover, this Book is *Apocrypha*, for it is not found in the Original of the Old Testament, which is the Hebrew Bible; wherefore neither Jesus Christ, nor any of his Apostles, did ever quote the Books of the *Macchabees*, or any other of the *Apocrypha*: The Author himselfe says, that his intention in this Book is to make an abridgment of the History of *Jason the Cyrenian*: And shall the abridgment of a History be accounted Canonical, when the History it self was not Canonical? How therefore can it be sufficient whereupon to ground any point of Doctrine appertaining to our Faith? Also the Author, towards the end of his Book, doubteth whether he hath said well or no, and says, by way of excuse, that he hath done it as well as he could. This cannot be the Language of the Spirit of God, for it neither doubteth of its well doing, nor excuseth its self to men; and therefore the Doctrine of Purgatory may not be grounded upon this place. Besides, the *Greeks* do as much as what is mentioned here, and yet they utterly deny Purgatory. And S. Augustine in his Book of the care for the Dead, approveth prayer for the Dead, and yet in all that Book speaketh not one word of Purgatory.

Lastly, Rather than they will have Purgatory utterly overthrown, they bring in S. Augustine, lib. 21. cap. 26. de Civitate Dei, doubting whether or no, after this a *Laetan* life, there be any such thing as a purging fire; and thereby they imply, that there is a place as Purgatory. But this maketh nothing for them neither; for b *Ambrosius* the fire that S. Augustine there doubteth of, is the fire that was held by most of the *Serm.* 20. Fathers should be immediately after the Resurrection, when Christ cometh to judge *sup. Psal.* the World, (a) in which they believed that every mans works should be tryed, which 18. they call a Baptism of Fire, from which they exempt no man. no not so much as the c *Hilar.* (b) Apostles, or the Virgin (c) *Mary*; but the Purgatory which the *Papists* dream of, *sup. Psal.* they say is now in being, and endeth at the day of Judgment; and moreover, is not 19. in for all, but for certain persons which they say have not here fully satisfied Gods Justice for their sins; which Purgatory S. Augustine putteth us out of doubt of, (though d *Aug.* he doubts of the other) saying; (d) *Purgatorias autem penas non has suas opinetur*, 121. c. 16. *nisi ante illud ultimum tremendumque judicium*. Unless, as 'tis thought at the last de *Creis.* Judgment, after this life there are no purging pains.

Dei.

CHAP.



Wherein is shewed, that could a man satisfy (as the Papists say) beyond Gods Justice, or the desert of his sins, yet those satisfactions superabounding, may not be given (as they pretend) to others.

**N**O one but Christ could ever satisfy (through payment and recompence to God) the Divine Justice for sins: As for others, the best of us all are unable (as I have shewed before) thus to satisfy for them, yea for our own sins, much less also for the sins of others. The Doctrine of the *Papists*, which teacheth that a man may thus satisfy, not only for himself, but withall have an overplus wherewith to accommodate and satisfy for others, and which the Pope may apply to others, is a meer Prodigy, a benefit which hath never yet accrewed to us, or ever hereafter shall accrew to us, by any (even the greatest) of Christs Saints: For if any of them should satisfy thus for others, it would tell w, that Christ is not alone our Saviour, and this is manifestly false, for there is no Salvation in any other, neither is there any other Name given under Heaven whereby we must be saved, *Act. 4. 12*. Nevertheless, should or could they do it, and did they undertake it, 'twould not be accepted of; for every man (as the Scripture saith) shall bear his own burthen, *Gal. 6. 5*. Every man shall receive his own reward according to his own labour, *1 Cor. 3. 8*. And a man can by no means redeem his Brother, or pay a Ransom to God for him, *Psal. 49. 7*. What a bold presumption is it therefore for the *Papists* to go about to persuade us, that God will accept the Fastings, Whippings, and Pilgrimages of *S. Bennet*, or *S. Francis*, in payment of the punishment due to the sins of others: Besides it is needless, for the satisfaction of Jesus Christ is sufficient for us, without an addition of the Whippings of the Saints. It is likewise to accuse God of injustice, to think that he hath sent any one more sufferings than his sins have deserved; and is also to take the height of sin amiss, not knowing how great punishments are due to it, since our Saviour Christ saith, *Whosoever shall say unto his Brother, thou Fool, shall be in danger of Hell Fire*. Moreover, it is a meer mocking of the Saints, to let them to do that which is already done.

As for the Pope, he need not so much concern himself, to take souls from Purgatory which are not there: But suppose they were there, since they are the souls of the faithful, for which Christ intercedeth with his Father, and that continually, how cometh it to pass that they come not out thence at Christs Intercessions, and yet come out at the Popes Pardons? Besides, what doth the Pope in this taking out of souls from Purgatory, but exalt himself above God? for if it be Gods Will to punish his Children in a fire, why will not the Pope suffer him to punish them as it pleaseth him? Moreover, 'tis plain, that if the Pope will needlessly take souls from Purgatory, he doth it without Authority, for the Power of the Keys (by which he pretends to do the same) extendeth not to the Dead, for if Christ thereby gave him power to unbind and loose upon Earth, yet he gave him not the power of loosing under the Earth. It also (according to the Romanists own Doctrine) satisfactions be meritorious, and a man must first merit here on Earth what he afterwards hath in Heaven, and cannot merit here so much, but he may have a reward there to equalize it; what an unjust thing is it for the Pope, when a Monk or Fryer having watched, fasted, whiped, trotted to Rome, yea it may be to Jerusalem on Pilgrimage, and thus to obtain a more than a common reward in Heaven, is no sooner got to Heaven, but he is divested of all his superabundant sufferings, and is forced to take up there with what place the Pope (though on Earth) is pleased to leave and appoint him, and to admit a stranger (in some respects it may be to God himself) to enjoy the fruits of his travel. Moreover, what an unjust thing (if he have such power) is it in him, to tye the remission of sins to certain places? So that although a man should do ten times the Devotion elsewhere, yet he should not have the same Pardon. I would fain know of the Romanists, who hath put the Saints superabundant sufferings into their Churches Treasury? who gave the same into the Popes Custody? when and where this distribution did first begin? how we shall be assured that God will take the time for current payment? wherefore the Chief Prelates, mentioned in the Old Testament, had not such Treasuries wherein to receive the sufferings of Noah, Abraham, and Moses? wherefore Christ and his Apostles did forget to speak of this Treasury? and why they suffered such superfluous to be lost by ill Husbandry? or what shall become of the many thousand years Indulgences which a man may obtain more than he hath need of? Certainly these Indulgences are most horrible Pollution, whereby the Church of Rome is most nastily corrupted.

